

CHANGING THE RAPE-SUPPORTIVE ATTITUDES OF
TRADITIONAL AND NONTRADITIONAL MALES AND FEMALES

By

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A DISSERTATION PRESENTED TO THE GRADUATE SCHOOL
OF THE UNIVERSITY OF FLORIDA IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

UNIVERSITY OF FLORIDA

1994

The following is dedicated to my wife, Melissa Bracha Rosenthal, whose sweet love has made my doctoral training the best time of my life, and to my mother, Lee Stern, who taught me the meaning of heart and perseverance.

ACKNOWLEDGEMENTS

I would like to thank Greg Neimeyer for being an excellent committee chair and for guiding me through graduate school. I would also like to thank Marty Heesacker, who put more than his share of effort into this project. Much appreciation also goes to Shae Kosch, James Shepperd, and Rus Bauer, who each helped to make this dissertation better in some way. Finally, I could not have run my experiment without the able assistance of Russ Sabella and Teri Hitchcock.

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Abstract of Dissertation Presented to the Graduate School
of the University of Florida in Partial Fulfillment
of the Requirements for the Degree of Doctor of Philosophy

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August 1994

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Date rape is a serious problem on college campuses and often leads to more severe psychological consequences than stranger rape. A possible variable linked to date rape has been identified as the degree to which both males and females possess traditional, sex-role stereotyping attitudes. Although several attempts have been made to change rape-related attitudes and behaviors, none have focused their interventions on highly traditional individuals. The present study takes this next step, using a psychoeducational intervention that had been successful with less traditional individuals. Two hundred and forty-five male and female undergraduates were classified on the basis of their traditionality and either received the intervention or served as no-treatment controls. Results

revealed that, on five of seven attitudinal measures, participants who received the intervention expressed less rape-supportive attitudes than did control participants. The same pattern was true for females versus males on three of the measures. Similarly, on all attitudinal measures, less traditional participants expressed less rape-supportive attitudes than did more traditional participants. In addition, participants' responses to a subsequent phone appeal, purportedly unrelated to the experiment, regarding women's safety projects were in part less rape-supportive for experimental versus control and female versus male participants. However, this pattern was not found for less traditional versus more traditional participants. Finally, support was gained for the notion that traditionality is a very powerful predictor of a person's degree of rape-supportive attitudes. Implications of these findings for future rape-prevention efforts are discussed.

CHAPTER 1 INTRODUCTION

Few words in the English language yield as many negative emotional connotations as rape. For centuries, people have been greatly affected by the idea of a fellow human being sexually victimized. Nevertheless, only recently has the phenomenon of rape been subjected to scientific scrutiny in efforts to understand and reduce its prevalence (Ellis, 1989).

Despite an abundance of both basic and applied research, rape still occurs at alarming rates (Koss, 1992; Ellis, 1989). Even more unsettling is growing evidence that a significant portion of rapes involve individuals who are acquainted in some way, and often occur during a dating situation (Koss, 1992). Alarming, many observers, rapists, and victims do not consider the latter to be as serious as rapes involving strangers, often failing to classify such offenses as rape (Bridges, 1991; Kanin, 1984). This misperception has been implicated as contributing to the incidence and prevalence of such crimes (Koralewski & Conger, 1992; Muehlenhard & Linton, 1987; Muehlenhard & MacNaughton, 1988).

Although several efforts have been made to understand why people underestimate the severity of date and

acquaintance rape (e.g., Bridges, 1991), few researchers have attempted to evaluate methods of changing this tendency (e.g., Gilbert, Heesacker, & Gannon, 1991; Harrison, Downes, & Williams, 1991). The present investigation involves a further attempt to discover whether such transformation is possible, and makes two significant improvements upon past efforts. First, the intervention employed is presented to "high-risk" individuals who possess characteristics associated with the phenomenon of rape. Second, women are included in the study in response to growing evidence that their attitudes and behaviors may be related to the prevention of rape (Coller & Resick, 1987; Hamilton and Yee, 1990; Muehlenhard, 1988; Muehlenhard and Linton, 1987; Muehlenhard & MacNaughton, 1988). By including these two sources, it is hoped that the ultimate goal of reducing date and acquaintance rape will become more attainable. However, one should understand that this study is limited to an examination of date rape on a university campus; generalizations to other settings and situations may be inappropriate.

Definitions of Rape

Before discussing the details of this study, it is essential to address several aspects of the date and acquaintance rape literature that play a role in the present investigation. Perhaps the most appropriate place to begin is with the scientific literature's definitions of rape in

general, as well as date and acquaintance rape. According to Ellis (1989), rape is "a physically forceful attempt at sexual intimacy when one of the individuals involved chooses not to become sexually intimate" (p. 1). Date rape is defined as "a forced sexual intercourse that occurs on a date or between people who are romantically involved" (Ellis, 1989, p. 2), while acquaintance rape refers to "a forced sexual intercourse that occurs between people who are acquainted" (Jenkins & Dambrot, 1987, p. 2). Date rape has also been defined as "an interaction that begins between a man and a woman in the context of a social event or gathering, and ends with one participant forcing the other to participate in sexual activity against his or her will" (Miller, 1988, p. 21).

Although no one version is universally agreed upon, two distinct criteria link virtually all scientific definitions of rape, whether the rape occurs between strangers, acquaintances, or dating partners. Although men are sometimes the victims of rape, the majority of date and acquaintance rapes involve male rapists and female victims; therefore, this paper will focus on the situation in which men are the rapists and women the victims. The first criteria involves some degree of force, which plays a role in one of the individuals participating in behavior against her will. Rape may involve physical force or the threat of physical force (Kanin, 1984). Although verbal coercion in

which force is not threatened appears to be a tactic used successfully by many men (Craig, Kalichman, & Follingstad, 1989), it does not fit this conservative definition of rape. Second, the unwilling behavior is of a sexual nature. Although this is often intercourse, it may involve one or more behaviors on a continuum of sexual activities (Margolin, Miller, & Moran, 1989).

Unfortunately, situations in which rapist and victim are romantically involved or on a date often fail to fit the layperson's definition of rape, despite their fitting these two criteria. This becomes especially disturbing when one realizes that (a) men who do not consider their actions to be rape are more likely to rape, (b) women who do not perceive their partners' actions as rape are less likely to attempt to resist such actions and/or report them (Sandberg, Jackson, & Petretic-Jackson, 1987), (c) friends who do not view the situation as involving rape are less likely to assist the victim in reporting the crime and/or seeking psychological help, and (d) jurors who allow the relationship between the involved parties to attenuate their judgment of the severity of the crime are less likely to convict the rapist (Kanin, 1984).

Prevalence of Rape

Misperceptions of date and acquaintance rape have contributed to the development and negative consequences of such situations. This becomes even more significant when

viewed in light of recently determined estimates of the prevalence of date and acquaintance rape. At least 50% (Muehlenhard, 1985; Muehlenhard & Linton, 1987) of rapes occur between acquaintances, with the victim being at least somewhat aware of the rapist's identity in 75% of cases (Sandberg et al., 1987). A survey of women at Kent State University revealed that 20% of respondents reported being victims of rape or attempted rape by someone they knew, while only 8% of these women reported it to the police (Koss & Oros, 1982, cited in Miller & Marshall, 1987). Similarly, 22% (Rappaport & Burkhart, 1984, cited in Aizenman & Kelley, 1988) and 23% (Struckman-Johnson, 1988, cited in Struckman-Johnson & Struckman-Johnson, 1991) of college women recently surveyed reported having been raped by an acquaintance. These statistics are consistent with the results of studies by Kanin and his associates spanning from 1957 to 1977, which indicate that 20.9% to 23.8% of college women report experiencing forceful attempts at sexual intercourse by dating partners. Related to these findings is the discovery that college women are more likely to be raped in a dating situation than by a stranger (Dull & Giacomassi, 1987).

With respect to the general population, 35% of 930 randomly selected women in San Francisco reported attempted or completed rape by an acquaintance, with over a third of these incidences occurring on a date (Russell, 1984, cited

in Collier & Resick, 1987). Even more telling, a national survey revealed that 25% of women studied were rape victims, with 90% occurring at the hands of an acquaintance (Koss, 1985, cited in Aizenman & Kelley, 1988). Although some of these statistics have been criticized based on conservative definitions of rape, they have recently been defended convincingly by Koss (1992).

Consequences of Rape

The evidence, then, clearly indicates that date and acquaintance rape occur frequently to a significant degree. Another popular misconception is that stranger rape is much more traumatic and psychologically damaging, thus minimizing the importance of date and acquaintance rape. On the contrary, it appears that date and acquaintance rape often result in more psychologically devastating consequences than stranger rape (Cornett & Shuntich, 1991; Muehlenhard & Linton, 1987; Roth, Wayland, & Woolsey, 1990).

For example, Bridges (1991) indicated that acquaintance rape victims report less recovery than women raped by strangers during the 3-year period following the rape. Muehlenhard (1988) posited that the severe adjustment problems suffered by victims of acquaintance rape are due to their subsequent inability to differentiate the motives of other acquaintances from the motives of the rapist, which may create distrust in all male acquaintances and in their own judgment. This negative experience is often exacerbated

by the victim's self-blame for the rape, which is more likely to occur in acquaintance rape as opposed to stranger rape due to the ambiguity of having been raped by someone familiar (Miller & Marshall, 1987). This is especially true when the rapist is a romantic or dating partner, and the victim must then deal with feelings of betrayal and/or guilt (Kiernan & Taylor, 1990; Sandberg et al., 1987). Such guilt is often experienced when the victim adheres to the societally reinforced belief that several female behaviors are capable of "leading a man on" to the point where he cannot control his urges (Muehlenhard & MacNaughton, 1988).

Rapist Pathology

A common belief regarding rape is that a man can get to a point at which he simply cannot stop himself from engaging in intercourse. Another misconception contributing to both the victim's guilt and the layperson's reluctance to classify a date or acquaintance rape situation as rape involves a belief that a rapist is someone psychologically pathological (Groth, 1979). Belief in this myth makes it hard to believe that rape can occur as often as it does; after all, just how many pathological individuals can there be? This line of reasoning is especially likely when one applies it to an acquaintance or dating partner who appears to be free from psychopathology. Nevertheless, several studies (e.g., Craig et al., 1989; Dull & Giacopassi, 1987) have indicated that the rapist, and especially the date or

acquaintance rapist, is not psychologically deviant. For example, Kanin's (1984) review of several studies indicated that such individuals are no more sexually deprived, sexually inadequate, nor socially and psychologically maladjusted than the average man.

Similarly, the results of a study by Koss, Leonard, and Beezley (1985) indicated that self-reported acquaintance rapists did not differ from nonacquaintance rapists on measures of psychopathic deviance, social anxiety, and hostility. Furthermore, more recent studies revealed that while sexually aggressive men differ from sexually nonaggressive men with respect to traits such as aggression, impulsivity, and dominance, they are still within the normal range (Petty & Dawson, 1989) and are not deficient in social skills (Koralewski & Conger, 1992). This evidence has strong implications; date and acquaintance rape may be more likely if it does not take a deviant individual to engage in such activities. In fact, over one-third of college men admit that, depending on the circumstances, they would commit a rape if they believed that they would not be punished (Malamuth, 1981, cited in Peterson & Franzese, 1987).

Although those who rape acquaintances and dating partners may not meet the standards of psychological deviance, it is desirable to discover whether they possess any characteristics that distinguish them from those who do

not engage in such behaviors. Likewise, if there are beliefs held by women which may increase the likelihood of their victimization, it is important to identify them. In discovering such characteristics or beliefs, researchers will be better able to understand and potentially devise means of prevention, targeting these interventions toward such "high risk" individuals. As mentioned earlier, this is the major thrust of the present study.

Several factors have been implicated in either sexual aggression or victimization. These factors will be now be discussed, with the goals of identifying (a) individuals who must be targeted if interventions are to succeed in reducing rape and (b) methods of assessing whether behaviorally relevant change has occurred.

Target Individuals

Although a handful of studies have demonstrated the effectiveness of interventions designed to change rape-supportive attitudes and potential behavior (e.g., Gilbert et al., 1991; Harrison et al., 1991), none have specifically aimed these interventions toward individuals classified as "high risk" for potential involvement in a rape. Although some "high risk" individuals were probably included in the samples, it is likely that they were in the minority. For example, Gilbert et al. (1991) admitted that participants in their study had less rape-supportive pre-intervention

attitudes than expected, and suggested that further investigations utilize more rape-supportive participants.

Traditionality

The "high-risk" individual may possess several distinctive characteristics, but one in particular is most widely cited as being linked to actual behavior. Specifically, the tendency to engage in traditional sex-role stereotyping (also called traditionality), as indicated by responses to either Burt's (1980) Sex-Role Stereotyping Scale or Spence and Helmreich's (1978) Attitudes Toward Women Scale, appears to be associated with men's likelihood of raping and women's likelihood of being raped (e.g., Muehlenhard & MacNaughton, 1988; Scott & Tetreault, 1986).

Before briefly mentioning the evidence supporting this association, one should understand that the effects of traditionality are most salient in cases of date rape. The dating situation is highly influenced by sex-role socialization processes, such as those that teach men to persist in attempts at sexual intimacy despite a woman's protests. Such behavior is often not viewed as harmful due to the belief that the woman's resistance is only "token", being part of her role as the "lady." In this line of thinking, rape is viewed as the extreme end of a continuum of sexual behavior governed by traditional sex roles (Bridges, 1991)¹. Therefore, both men and women who are more likely to adhere to and/or believe in such traditional roles

are more likely to hold rape-supportive attitudes. This increases their chances of raping or being raped, especially in a dating situation (Bridges, 1991).!

For example, Check and Malamuth (1983) found that traditional sex-role stereotyping men, in contrast to their less traditional counterparts, showed higher levels of sexual arousal in response to both stranger and acquaintance rape vignettes, were more likely to perceive a favorable reaction from the victim, and expressed a greater likelihood of raping in the future. Similarly, Byers and Wilson (1985) found that traditional male participants who engaged in role-played responses to audiotapes of dating situations showed less compliance with the victim's refusal of sexual intimacy than did nontraditional men.

Perhaps even more revealing, Scott and Tetreault (1986) found that convicted rapists, albeit not necessarily date rapists, were significantly more traditional than men convicted of violent but nonsexual crimes and noncriminal men. This corroborates reports by Muehlenhard and Linton (1987) and Koralewski and Conger (1992) that men who had engaged in sexual aggression expressed more traditional beliefs than nonaggressive men.

Although selecting participants on the basis of their self-reported history of raping or victimization would seem to be a more direct measure of risk, one must keep in mind that such a method would exclude many potential rapists who

have not yet raped. Likewise, including only women who are rape victims would exclude women whose traditional beliefs may place them at a higher risk of being victimized.

Therefore, it is especially important to target traditional individuals when implementing interventions designed to prevent rape; unfortunately, this has not been the case.

Women

It appears that the attitudes of both traditional and nontraditional women may contribute to the occurrence and damaging consequences of date rape. Regarding occurrence, it has already been mentioned that women who do not perceive their partners' actions as rape are less likely to attempt to resist such actions and/or report them (Sandberg, Jackson, & Petretic-Jackson, 1987). Indeed, traditional women have been found to be more likely to have been verbally coerced into having sex (Muehlenhard & MacNaughton, 1988). Additionally, it has been shown that a higher percentage of women who believe that "leading a man on" justifies unwanted sexual intercourse, compared to women who do not, report having had unwanted sex because their partner had become so aroused that they felt it would be useless to stop him (Muehlenhard & MacNaughton, 1988). Similarly, Cornett and Shuntich (1991) report that self-blame is one of several common attributions for rape made by victims seen at rape crisis centers.

Women's attitudes also seem to play a role in the consequences of date rape, which have been mentioned as even more psychologically devastating than stranger rape (Bridges, 1991; Cornett and Shuntich, 1991; Muehlenhard, 1988; Roth, Wayland, & Woolsey, 1990). It has been asserted that victim self-blame may play a role in this (Kiernan & Taylor, 1990; Miller & Marshall, 1987; Sandberg et al., 1987) and is especially likely because of greater situational ambiguity (Muehlenhard & Linton, 1987). In fact, self-blame has been implicated in victim failure to report the rape (Miller & Marshall, 1987) and may even increase vulnerability to future rape (Sandberg et al., 1987).

Given these findings, it is important to realize that many women do engage in victim blame. In fact, both male and female participants are more likely to assign blame to date rape victims if these participants exhibit traditional, sex-role stereotypical attitudes (Coller & Resick, 1987; Fischer, 1986; Muehlenhard, 1988; Muehlenhard & MacNaughton, 1988). Muehlenhard and MacNaughton (1988), as well as Coller and Resick (1987) suggest that this tendency is related to self-blame in a rape situation. Indeed, women who have been victimized are more likely than nonvictims to rate male use of force as justified (Cornett & Shuntich, 1991); this is consistent with indications that self-blame is common in victims of date and acquaintance rape.

Although a woman's traditionality may contribute to her involvement in or reaction to a date rape experience, other factors may be involved. For instance, Muehlenhard and Linton (1987) found that female participants with histories of involvement in unwanted sexual activity tended to accept rape myths and related beliefs more than others. Therefore, it seems especially important to include women, especially women who hold traditional beliefs, when administering antirape interventions. Although many studies have included female participants (Borden, Karr, & Caldwell-Colbert, 1988; Check & Malamuth, 1984; Feltey, Ainslie, & Geib, 1991; Hamilton & Yee, 1990; Johnson & Russ, 1989; Malamuth & Check, 1984), others have not (Gilbert et al., 1991; Harrison et al., 1991). The implications of this will be discussed further in the following chapter.

Measures of Intervention Success

In addition to understanding the rationale for including traditional male and female participants in the present study, one must understand why certain measures of the effectiveness of the intervention were selected. An ideal approach, in which the rape-related experiences of each participant is assessed over a period of years following the intervention, was not feasible. Fortunately, responses to certain paper-and-pencil measures have been linked with male participants' history of raping and female

participants' history of victimization; these measures were used in this study and will now be discussed.

Rape Myth Acceptance and Related Beliefs

Belief in rape myths, defined as prejudicial, stereotyped, or false statements about rape, rape victims, and rapists (Malamuth & Check, 1984), may contribute to the incidence of rape. Indeed, belief in such myths may increase the likelihood of the rapist's raping, the rapist's and victim's failure to label sexually aggressive behavior as rape, the victim's hesitance to resist and/or report the rape, and society's failure to provide adequate support and/or justice for the victim (Koss et al., 1985).

Although belief in rape myths is potentially dangerous, one would hope that few people hold such beliefs. Unfortunately, Giacopassi and Dull (1986) discovered that, depending on the myth stated, from 17% to 75% of people surveyed indicated either strong or moderate agreement. Similarly, Quackenbush (1989) found that from 17% to 39% of college men agreed with statements such as "women often pretend that they do not desire intercourse yet hope that the man will force them."

Such prevalence figures become more striking when one realizes that adherence to rape myths and related beliefs, typically operationalized using Burt's (1980) Rape Myth Acceptance, Adversarial Sexual Beliefs, and Acceptance of Interpersonal Violence attitude scales, have been linked to

actual rape. For instance, Muehlenhard and Linton (1987) found that both male and female participants with histories of involvement in unwanted sexual activity tended to accept myths and related beliefs concerning violence in relationships more than others. More recently, Koralewski and Conger (1992) found similar results with male participants. Of course, it is impossible to draw causal conclusions from these findings; however, Briere and Malamuth (1983) discovered that men who had indicated at least some likelihood of raping agreed more with rape myths than did those who indicated no likelihood of these behaviors.

Responses to Vignettes

Similar to investigations using Burt's (1980) scales, several studies have demonstrated that participant rape-supportive responses to vignettes depicting rape situations correlate with history of raping as well as men's self-reported likelihood to rape (Check & Malamuth, 1983; Jenkins & Dambrot, 1987; Quackenbush, 1989). It has also been shown that rape-supportive responses among women is related to an increased incidence of sexual victimization (Jenkins & Dambrot, 1987). Such response patterns, in both men and women, include agreement with statements referring to victim blame, rapist blame, victim desire for intercourse, justifiability of the rape, whether rape occurred, and for

men, self-reported likelihood of performing the behavior in the vignette.

Moreover, both men and women are more likely to respond in rape-supportive ways if the vignette depicts an ambiguous situation, such as one in which the woman invites the man to her apartment and consents to kissing and petting. For example, the more ambiguous the situation, the less likely that the victim will be perceived as victimized (Bridges, 1991; Kanekar, Shaferwalla, Franco, Kunju, & Pinto, 1991; Quackenbush, 1989).

Being influenced in this fashion by situational ambiguity seems to be a risk factor when applied by certain individuals in actual dating situations: Kanin (1984) found that 71 self-disclosed date rapists indicated that consensual sexual activity preceding the rape made it seem justified. Equally important, women who had been victimized were more likely than nonvictims to rate the use of force as justified (Cornett & Shuntich, 1991). Therefore, since vignette responses have been associated with involvement in date rape, it is desirable to see whether an intervention can affect such responses.

Finally, and most relevant to the present study, is the finding that both men and women who adhere to traditional sex-role stereotypes are more likely to make rape-supportive responses to date rape vignettes (Coller & Resick, 1987; Muehlenhard & MacNaughton, 1988). This is probably at least

partly due to their tendency to regard sexually coercive behaviors as acceptable in a dating situation.

Attempted Interventions

As mentioned earlier, little research has examined whether interventions can attenuate the effects of rape-supportive attitudes. Nevertheless, the reported efforts are encouraging. For instance, Malamuth and Check (1984) and Check and Malamuth (1984) discovered that participants who were educated about the negative consequences of rape after reading a rape vignette were later less likely to respond to an apparently unrelated acquaintance rape article in a myth-consistent manner, assigning less responsibility to the victim.

Lee (1987) utilized 2-hour educational workshops that allowed male participants to engage in guided imagery and to discuss their emotional reactions to rape situations, resulting in a decrease in rape-supportive attitudes. Similar changes in attitudes regarding the justifiability of sexual aggression (Feltey et al., 1991), as well as decreased agreement with statements advocating victim blame and denial that rape occurs (Harrison et al., 1991) have occurred after shorter presentations.

Finally, and perhaps most encouraging, Gilbert et al. (1991) successfully employed a psychoeducational intervention based upon Petty and Cacioppo's (1986) elaboration likelihood model (ELM) of attitude change.

Compared to controls, participants receiving this hour-long presentation exhibited more favorable change of their rape-related attitudes. Moreover, they were more willing to listen to an ostensibly unrelated phone appeal regarding proposed women's safety projects and made more favorable comments regarding the latter.

While such discoveries are promising, one must keep in mind that most of the individuals undergoing positive change are most likely not representative of "high risk" individuals who are more likely to rape or be raped in dating situations. Additionally, the Gilbert et al. (1991) and Harrison et al. (1991) studies did not target female participants for intervention, overlooking an important group of potential rape victims who could suffer its negative consequences. Therefore, one is still left to ponder whether it is possible to change the behaviorally relevant attitudinal responses of both traditional men and traditional women.

To address this question, the present investigation examined the effects of an attitude change intervention identical to the one employed by Gilbert et al. (1991) on traditional men and women (although less traditional participants were not expected to be "high risk," they were included to assure that the intervention was properly implemented).

To assess the success of the intervention, participants' degree of rape-supportive attitudes prior to and after the intervention was assessed. In addition, participants' responses to a date rape vignette were obtained after the intervention. To more directly examine participants' history of sexual aggression or victimization, they also completed the Sexual Experiences Survey (Koss & Oros, 1982). Finally, in order to determine whether any observed attitude change would be enduring and behaviorally-relevant, a phone appeal procedure identical to that employed in the Gilbert et al. (1991) study was administered to all participants one month after the presentation. For all groups, there was a no-intervention control group. A more detailed discussion of the rationale for these methods can be found in the following chapter.

CHAPTER 2

REVIEW OF LITERATURE

For centuries, men have been raping women. In her comprehensive account of the historical bases of rape, Susan Brownmiller (1975) presents rape as a significant part of man's historical domination over women. It is a violation that cannot be punished according to the "eye for an eye" doctrine, and, therefore, represents "a conscious process of intimidation by which all men keep all women in a state of fear" (p. 15).

Consistent with this notion, rape occurs even among those who know each other and/or are romantically involved in some way. Indeed, date and acquaintance rape are as severe as stranger rape. However, the lay public often minimize date rape, defining stranger rape as "real" rape. Nevertheless, it is important to emphasize that the effects of date and acquaintance rape are potentially more traumatic than those of stranger rape (Cornett & Shuntich, 1991; Muehlenhard & Linton, 1987; Roth, Wayland, & Woolsey, 1990).

Because date and acquaintance rape are so devastating, numerous studies have examined factors that contribute to their occurrence. Although psychological deviance does not

seem to be responsible (e.g., Craig et al., 1989), a review of the literature points to several variables that may be regarded as potential predictors of date and acquaintance rape, most of which are related to the attitudes and beliefs of rapists. In addition, the data show that women may be at higher risk of sexual victimization if they hold certain traditional beliefs about gender roles or male and female sexual behavior. Although the major findings have been mentioned in the preceding chapter, it is desirable to discuss them in more detail. Thus, the following broad categories will now be addressed: (a) belief in rape myths, (b) blame of the victim, (c) perception of the situation as an incidence of rape, (d) sex-role stereotyping/traditionality, and (e) tendencies to see certain factors as justifying forced intercourse. Subsequently, attempted interventions will be outlined.

Rapist and Victim Belief in Rape Myths

For the purposes of the present investigation, a rape myth can be thought of as a prejudicial, stereotyped, or false statement about rape, rape victims, and rapists (Malamuth & Check, 1984). For example, a common myth is that the rapist is insane (Groth, 1979); yet, there is little evidence supporting this belief. However, despite their lack of veracity, belief in such myths can contribute to incidence of rape. Indeed, many of the rape-predicting factors that will be reviewed in subsequent sections are

related to myths. For instance, some common beliefs among rapists, third parties, and even victims are that the victim somehow asked for it, deserved it, or enjoyed it (Shapcott, 1988); the effects of such perceptions of the victim as desiring intercourse, as well as rapist and victim blame of the victim, will be discussed later.

In the first part of this section, the most widely held myths will be presented and their prevalence discussed. However, it is important to keep in mind that belief in such myths may increase the likelihood of a rapist's raping or a rapist or a victim failing to label sexually aggressive behavior as rape (Koss et al., 1985), a victim's hesitance to resist and report the rape, and society's failure to provide adequate support and justice for the victim (Koss et al., 1985). Such relationships between belief in myths and rape behavior will be addressed in the second part of this section.

Myths and Their Prevalence

Perhaps the most potentially dangerous classification of myths are those that denote certain situations in which rape is justifiable. Beliefs in this category include the notions that rape is more justifiable if the woman "leads the man on"; if she hitchhikes, goes braless, or wears sexy clothing; engages in petting behavior; goes to a man's apartment on the first date; or gets drunk. According to Muehlenhard et al. (1985), all of these can be classified as

"suggestive" behaviors, with women exhibiting such behaviors placing themselves at greater risk.

Just as the belief in myths dealing with the justifiability of sexual aggression can be a serious problem if it escalates into behavior, myths that deal with the prevalence of rape are potentially dangerous. For instance, a man who adheres to the beliefs that a healthy woman cannot be raped against her will, rape only occurs between strangers, women often falsely accuse men of rape, and only bad girls get raped (Giacopassi & Dull, 1986) may find it hard to classify his own sexually aggressive behavior as rape. This attitude is certainly prevalent on a societal level as offenders who do not fit the stranger-raping-the-virgin-victim-in-a-brutal-manner stereotype often receive more lenient sentences (Giacopassi & Dull, 1986). And, unfortunately, victims who hold these beliefs may blame themselves for the occurrence of rape (e.g., Cornett & Shuntich, 1991).

How widespread are these beliefs? An attempt to make such a determination was made by Giacopassi and Dull (1986) in a survey of 449 college students. Nine rape myths were presented as statements, each followed by a Likert-type response scale ranging from strongly agree to strongly disagree. Depending on the myth stated, between 17% and 75% of respondents indicated either strong or moderate agreement. The most commonly espoused beliefs were that

most rapists have severe psychological problems (75%), rape is usually unplanned and impulsive (36.9%), and women often falsely accuse men of rape (29.2%). In addition, men were significantly more likely than women to agree with the latter myth, as well as with the myths that women are often a little to blame for rape and that normal men do not commit rape.

In a related study, Quackenbush (1989) found that many of 114 college men agreed with the following ideas: Women often pretend that they do not desire intercourse yet hope that the man will force them (39%); being "roughed up" is sexually stimulating to many women (19%); sometimes the only way a man can turn a cold woman on is to use force (17%); a woman who goes to a man's apartment on their first date implies her willingness to have sex (17%); and if a girl engages in necking or petting and lets things get "out of hand," it is her own fault if her partner forces sex on her (35%). The latter two beliefs can be thought of as examples of the "leading on" myths alluded to earlier.

Myths and Relation to Rape Behavior

Several efforts to link belief in rape myths to rape behavior have been reported in recent literature. Many of these investigations have employed some form of Burt's (1980) Rape Myth Acceptance Scale to assess participants' adherence to rape myths. This measure requires respondents to indicate their level of agreement with rape myths,

relating to themes such as rape is often the woman's fault, rape is sometimes justifiable, and many women enjoy rape. Additionally, Burt (1980) developed two other scales that are positively related to acceptance of rape myths. The Adversarial Sexual Beliefs Scale measures agreement with statements such as "men are out for only one thing" and other items dealing with negative attitudes regarding male-female sexual relations. The Acceptance of Interpersonal Violence Scale asks respondents to indicate agreement with items that involve violence against women. These scales are also widely used in the date and acquaintance rape literature.

Perhaps the most comprehensive study of the relationship between myths and behavior was by Muehlenhard and Linton (1987), in which 341 female and 294 male college students responded to a wide variety of behavioral and attitudinal items in questionnaire form. In addition to the Rape Myth Acceptance Scale, participants answered questions about their most recent date. Among other things, they were presented with a list of 17 sexual activities ranging from kissing to sexual intercourse and were asked to check each one that the woman did willingly, each one the man tried to do against the woman's wishes, and each one he actually did against her wishes. Participants were also asked whether they had ever experienced unwanted sexual activity in high school or college, defined as situations in which the woman

clearly resisted, yet, was forced to engage in one or more of the listed activities. If so, they were asked to describe their worst experience with such activity by responding to the same items as they did regarding their most recent date.

Consistent with related research (Blumberg & Lester, 1991; Brady et al., 1990; Giacomassi & Dull, 1986), men agreed more with rape myths than did women. In addition, there was a trend for participants who had been involved in unwanted sexual activity to accept myths more than others. Moreover, a significant interaction indicated that men who had been involved in unwanted sexual activity agreed more with the myths than did other men, while men in general agreed more than women participants regardless of whether these women had experienced unwanted sexual activity. Men also scored higher on the Adversarial Sexual Beliefs Scale than did women, as did participants who had been involved in unwanted sexual activity, regardless of their sex. This latter pattern of results was also found with respect to the Acceptance of Interpersonal Violence Scale (Muehlenhard & Linton, 1987). Although causality cannot be determined, these findings indicate that sexually aggressive men are more likely to accept rape myths than their sexually nonaggressive counterparts, which corroborates a similar discovery made by Koss et al. (1985). In addition, women who had experienced sexual aggression were more likely than

other women to hold adversarial sexual beliefs and to accept violence toward women. As with men, it is plausible that these attitudes may have contributed to their experience, although it is also possible that they are a result of having experienced unwanted sexual activity.

In a more recent study (Koralewski & Conger, 1992), 54 men were classified as either low, medium, or high with respect to sexual aggression based on their responses to the same 17 sexual-behavior items used in the Muehlenhard and Linton (1987) study. These groups differed in their scores on Burt's (1980) Acceptance of Interpersonal Violence and Acceptance of Rape Myths scales, with the more aggressive participants scoring higher, although there were only trends regarding the Acceptance of Rape Myths measure.

Although requesting self-reports of behavior is a widely used method of determining whether someone is likely to have engaged in aggressive sexual behavior, relying solely on this technique may be insufficient. Despite efforts to operationally define sexually aggressive behaviors, it is quite possible that participants as a whole may underestimate such activities for reasons such as a desire to maintain social desirability; they might be embarrassed to admit engaging in activities of which society does not approve. In addition, it is possible that many participants may be capable of being sexually aggressive but have not yet had the opportunity to do so; it has already

been stated that over one-third of college men admit that they would commit a rape if they believed that they would not be punished (cited in Peterson & Franzese, 1987).

Therefore, several studies have employed additional means of ascertaining the likelihood that participants would engage in date or acquaintance rape if given the opportunity.

Perhaps the most popular method of obtaining a more behaviorally relevant appraisal of a sexual aggression involves the use of situational vignettes. These are typically one- or two-paragraph stories that depict date, stranger, and/or acquaintance rape situations. Subsequent to reading them, participants respond to questions designed to reveal their perceptions and attitudes regarding the vignette and/or their likelihood of engaging in similar behavior. For instance, Margolin et al. (1989) asked 162 female and 49 male participants to read a vignette in which a man kisses a woman despite her verbal protest while they are on a date in a movie theater. Although this would not be classified as date rape, the authors considered such an activity part of a continuum of culturally normative, male-aggressive behavior with rape at the endpoint. In any case, participants were asked to rate the acceptability of the man's and woman's behavior on a 7-point scale, after which they completed a 19-item version of Burt's (1980) Rape Myth Acceptance Scale. Men were more likely than women to espouse rape myths and to accept the man's behavior.

Furthermore, regardless of participant sex, acceptance of 10 of the rape myths was significantly related to acceptance of the man's behavior and/or nonacceptance of the woman's attempt to resist. Of course, it is desirable to discover whether similar relationships would occur if the vignette involved sexual activities closer to the endpoint of the continuum.

Fortunately, a recent investigation was performed in order to answer the preceding question (Blumberg & Lester, 1991). A questionnaire containing Burt's (1980) Rape Myth Acceptance Scale and 11 acquaintance rape vignettes was administered to 21 female and 33 male high school students, as well as 31 female and 15 male college students. With respect to the vignettes, participants assigned the degree of blame for the rape, using a 9-point scale. Results indicated that high school men blamed the victim significantly more than did high school women and also agreed more with rape myths. Additionally, a significant correlation between victim blame and rape myth acceptance was found for both high school men and women (Blumberg & Lester, 1991). These findings suggest that if an individual who is more likely to adhere to these myths is also more likely to blame a rape victim in a vignette, he or she may find it easier to blame the victim in an actual rape situation. This may be true whether the individual is the rapist, the victim, a friend of the rapist or victim, or a

juror. As already argued, the consequences might be devastating in any of these scenarios. In any case, a more thorough examination of studies that explore situations in which the victim of a rape is blamed is in order.

Rapist and Victim Blame of the Victim

The tendency to believe in rape myths is associated with several potentially rape-related attitudes and behaviors, such as blaming the victim of a rape (Blumberg & Lester, 1991). However, is there any relation between victim blame and such attitudes and behaviors? Several studies have attempted to answer this question.

In an early study, Briere and Malamuth (1983) sought to discover whether victim blame was related to self-reported likelihood of raping. The latter measure is considered a possible indicator of an individual's potential to rape; men who report some likelihood, as opposed to those who report no likelihood, have been found to be more similar to convicted rapists on a variety of dimensions. In addition, such self-reports have been associated with actual aggression toward women, both in self-reports of dating situations and directly observable laboratory situations (Briere & Malamuth, 1983). In order to assess this variable, the authors used distractor items, asking 356 male participants to indicate on a 5-point scale how likely they would be to commit several acts (one of which being rape) if they would not be discovered nor punished. Men who had

indicated at least some likelihood of raping as well as using force to get a woman to do something she did not really want to do (28% of the sample) agreed significantly more with the belief that victims are responsible for their rapes than did those who indicated no likelihood of these behaviors (40%) (Briere & Malamuth, 1983).

To discover whether there are any variables that increase the likelihood that the victim will be blamed, Edmonds and Cahoon (1986) presented two slides to each of 52 male and 91 female college students. One slide depicted a female model wearing attractive but conservative clothing, while the other showed the same model wearing more sexy attire. When asked to rate the likelihood that the woman might be raped, participants assigned higher ratings to the sexy-dressed model. Moreover, the latter was rated as being more likely to provoke her rape, and participants indicated that she should be held more responsible for the consequences, with men indicating this more strongly than women. Both men and women also believed that the attacker should be held less responsible when the victim was wearing sexy clothes, as opposed to conservative apparel. Importantly, assignment of blame in this study depended on perceived characteristics or behaviors of the victim; this is consistent with previously mentioned myths indicating that women who get drunk, go braless, or engage in petting behavior are responsible if raped.

Although a victim's characteristics are an important component of victim blame for rape, one must be careful not to overlook rapist characteristics associated with victim blame. We have already seen that belief in rape myths is one factor (Blumberg & Lester, 1991); indeed, several myths deal directly with victim blame. Additionally, it has been discovered that both male and female participants are more likely to assign blame to the victim if these participants exhibit traditional, sex-role stereotypical attitudes (Coller & Resick, 1987; Muehlenhard & MacNaughton, 1988); the latter will be discussed in greater detail in the section on sex-role stereotyping/traditionality.

Finally, the effect of the interactional situation itself is pertinent to the current investigation, since it is designed to focus on date and acquaintance rape. It is a research-based assertion that victim blame is more likely when the incident less closely resembles the classic stranger rape scenario in which a total stranger suddenly assaults the victim. When the rape occurs between acquaintances and especially dating partners, people have trouble assigning full responsibility to the rapist. Indeed, the more ambiguous the situation, the lower the probability that the victim will be perceived as truly victimized (Bridges, 1991; Kanekar et al., 1991; Quackenbush, 1989).

Although it appears that situational ambiguity plays an important role when one tries to determine the degree of victim responsibility, at least one study found that sex differences may affect such attitudes. Tetreault and Barnett (1987) had 40 male and 40 female undergraduates read one of two versions of a rape vignette. They were led to believe that the rapist was either a complete stranger to the victim or a man from one of her classes who she had dated a couple of times. Subsequently, participants watched a 5-minute videotape of what was purportedly a therapeutic interview of the rape victim; actually, all participants saw the same video of an actress with an unseen therapist. As expected, female participants blamed the victim more in the acquaintance rape situation. Interestingly, male participants attributed more blame to the stranger rape victim than to the acquaintance rape victim.

While this would seem to contradict the idea that greater situational ambiguity increases victim blame, it should be noted that both the stranger and acquaintance rape vignettes were unambiguous. In both cases, the rapist coerces his way into the victim's apartment; the stranger does this by force, the acquaintance by deception. In both cases, the victim does not engage in any romantic or sexual activity prior to the assault. Therefore, it is perplexing why men and women did differentiate between the vignettes, especially since they made contradictory judgments. Perhaps

it had to do with perceived likability of the victim; men liked her less than did women (Tetreault & Barnett, 1987). Although it is unclear why this was true, it may have mediated their attributions of blame, an effect that might have been weakened if the acquaintance rape scenario had been more ambiguous.

The type of greater vignette ambiguity that may have benefitted the Tetreault and Barnett (1987) experiment was provided in a more recent study by Quackenbush (1989), who had 114 male participants read either a stranger rape vignette or a date rape vignette in which the woman engages in petting behavior prior to the assault. When asked about responsibility for the assault, 18% blamed the victim of stranger rape, and 65% held the victim responsible in the date rape scenario. Perhaps related to this was that 37% of the participants in the stranger rape condition expressed some likelihood of engaging in similar behavior, while 59% of the date rape scenario participants made such an indication. Given that this connection between victim blame and propensity to rape is affected by perceived situational ambiguity, it is desirable to discover whether such perceptions can increase the likelihood of rape in other ways.

Perception of the Situation as an Incidence of Rape

Over the past 10 years, interest in the incidence and prevalence of date and acquaintance rape has grown

(Grauerholz & Koralewski, 1991). As mentioned earlier, the findings are striking, with prevalence figures surpassing those of stranger rape (e.g., Koss, 1992; Muehlenhard & Linton, 1987).

To determine why this is the case, several studies have compared participants' reactions to date versus stranger rape situations. One such investigation was undertaken by Check and Malamuth (1983). Undergraduate male and female participants read one of three vignettes, a mutually consenting intercourse scenario, a stranger rape scenario, and an acquaintance rape scenario. Participants reported experiencing more sexual arousal in the consenting intercourse condition as opposed to the stranger rape condition; however, their arousal in response to the acquaintance rape vignette was similar to that of participants in the consenting condition. Perhaps the latter two situations were perceived as similar. In support of this contention, participants in the acquaintance rape condition perceived the victim as reacting more favorably to the assault than those who read the stranger rape situation, despite the identically unfavorable responses of the victim in each vignette.

The authors concluded that ambiguities in the acquaintance rape depictions may bias perceptions and prevent participants from defining the situations as rape. This is particularly disturbing when one considers the

possibility that such perceptions may increase the likelihood of sexually aggressive behavior; the male acquaintance rape participants' self-reported likelihood to commit an act similar to the one portrayed in the vignette was greater than that of the stranger rape participants (Check & Malamuth, 1983).

Although the assessment of laboratory participants' attitudes and perceptions of date and acquaintance versus stranger rape scenarios is quite useful, it has not been the only method used to assess whether perceptions of the situation affect actual or potential rape behavior. For instance, Kanin (1984) interviewed and administered a questionnaire to 71 undergraduate self-disclosed date rapists. Seventy-seven percent of the participants acknowledged that their actions were considered rape in the legal sense; however, two-thirds felt that the woman was at fault due to her sexual conduct. In fact, 100% of the rapes were preceded by some consensual sexual activity, with 84% involving genital play. According to the modal participant, such ambiguity made it difficult to take the woman's subsequent resistance seriously and probably played a significant role in their beliefs that they did not belong in the class of "real" rapists who used weapons or "violence."

Although it is clear that the majority of these date rapists held certain attitudes and perceptions regarding the

causes of their behavior, it is unfortunate that a control group was not used in the Kanin (1984) study. Specifically, the reader is left to wonder whether nonrapists might express similar views, although it would be difficult to perform the inquiry in the same manner since many questions referred to the participant's rape behavior.

To better address this issue, an effort to make a distinction between the perceptions and attitudes of rapists and nonrapists has been made (Jenkins & Dambrot, 1987). By combining the familiar vignette procedure with an assessment of participants' attitudes and history of sexually aggressive behavior, the authors examined the effects of both participant and situational factors on perceptions of rape scenarios. Each of 323 female and 332 male participants read one of three vignettes, all involving a date rape. One scenario indicated that the man paid for both his and his date's concert tickets, a second involved a dutch treat situation, and a third depicted the woman accepting the man's offer of a ride home from the concert, although she did not know him (pick-up situation). It should be understood that the degree of the rapist's monetary investment has been shown to be an important element in participants' judgments of the justifiability of forced intercourse (e.g., Cornett & Shuntich, 1991); this and other justifying factors will be discussed in a subsequent section.

After reading the vignette, participants were asked to rate their agreement with the statements conveying that the man raped the woman, that the woman was more responsible than the man for the fact that intercourse occurred, that she desired intercourse, and that he behaved violently toward her. In addition to responding to vignette-related questions, participants answered several yes-no questions designed to assess their history of either sexual assault or victimization. They also completed Burt's (1980) Rape Myth Acceptance Scale.

Overall, men were less likely than women to agree that a rape occurred and more likely to agree that the woman wanted sexual intercourse. Men also were more accepting of rape myths. More interestingly, men who had been sexually assaultive and those who agreed more with rape myth were less likely than their nonassaultive and myth-rejecting counterparts to view the scenarios as rape, although the vignette manipulation did not differentially affect men. The same pattern of results was found for men's ratings of victim blame, woman's desire for intercourse, and rapist violence. In contrast, women's myth acceptance and history of victimization did not set them apart regarding their perceptions of the situation; rather, the type of date determined whether they saw rape as having occurred. To amplify, they were more likely to agree that rape occurred in the pick-up situation in contrast to the vignette in

which the man paid for the woman. Nevertheless, their ratings of victim blame and female desire for intercourse were affected only by their acceptance of rape myths (Jenkins & Dambrot, 1987).

Clearly, the results of this study are somewhat equivocal. Although the type of vignette and not their myth acceptance nor sexual history affected women's perceptions of rape, the opposite was true for men. The authors state that women may attend more to situational factors while men are more affected by their values and attitudes (Jenkins & Dambrot, 1987); however, this fails to explain why myth acceptance and not the situation affected their ratings of victim blame and female desire for intercourse.

Although sex differences may or may not play a major role in perceptions of rape, perhaps it is sufficient for now to realize that the vignettes used did not provide the ambiguity of more typical date rape scenarios; there was no mutually consenting sexual activity prior to the rape. Although monetary investment has been considered a rape-justifying factor, this does not mean that it affects perceptions of the situation as strongly as the ambiguity created by such prior sexual behavior.

In support of this assertion, a more recent study by Johnson and Jackson (1988) found that manipulation of 60 male and 60 female participants' perceptions of the victim's desire for intercourse, based on whether or not she engaged

in kissing prior to the assault, could differentially affect their assessments of the situation. Participants were more likely to see the woman as more responsible and the man as less responsible when the woman had willingly engaged in kissing prior to the rape. Unfortunately, participants were not asked to rate whether rape had occurred, although it is probable that the ambiguity created by the kissing scenario would have lowered such ratings. Indeed, a similar study found that both male and female participants were less likely to perceive a date rape scenario as rape when the victim acted more "suggestively" (Muehlenhard & MacNaughton, 1988); this study will be discussed in further detail in a subsequent section.

Additionally, in a study consisting of 120 androgynous, undifferentiated, and masculine sex-typed men (Quackenbush, 1989), participants' perceptions of rape vignettes differed depending on whether they read a date rape scenario in which the woman engaged in a high degree of consensual sexual activity or a stranger rape scenario. Those who read the former were less likely to express empathy for the victim, attributed more responsibility to her and less to the rapist, perceived the rape as less serious, and expressed a greater likelihood of engaging in a similar type of rape. Similarly, Bridges (1991) examined 62 female and 33 male participants and found that those who had read a vignette depicting a date rape as opposed to participants who read

about a stranger rape situation were less likely to classify it as rape.

Although there can be little argument that situational ambiguity such as that provided by a dating situation often impairs the perception of rape, it is disturbing that any participants exhibit any hesitance in labeling a situation as rape when it clearly involves a woman being forced to have sex against her will, regardless of her prior behavior. Nevertheless, it appears that there exist certain dispositional factors that may increase an individual's propensity to minimize the seriousness of date and acquaintance rape, often due to an interaction with situational factors (e.g., Jenkins & Dambrot, 1987). One such dispositional characteristic that has received much attention in the date and acquaintance rape literature involves sex-role stereotyping or traditionality, which will presently be examined.

Sex-Role Stereotyping/Traditionality of Rapist and Victim

Largely because it has been widely accepted that rapists are not necessarily psychopathic, social scientists have attempted to examine the effects of society on rape behavior. As a result, it has been posited that the dating situation is highly influenced by sex-role socialization processes, such as those that teach men to persist in attempts at sexual intimacy despite women's protests. Such behavior is often not viewed as harmful due to the belief

that the woman's resistance is only "token," being part of her role as the "lady." In this line of thinking, rape is viewed as the extreme end of a continuum of sexual behavior governed by traditional sex roles. Therefore, both men and women who are more likely to adhere to or believe in such traditional roles are more likely to hold rape-supportive attitudes and engage in activities involving rape, especially in a dating situation (Bridges, 1991; Check & Malamuth, 1983). Moreover, the attitudes of such traditional individuals may be quite resistant to change (Feltey et al., 1991).

In an effort to support this position, several studies have employed measures designed to assess an individual's degree of sex-role stereotyping (hence, referred to interchangeably with traditionality). The two most widely used are Burt's (1980) Sex-Role Stereotyping (SRS) Scale and Spence and Helmreich's (1978) Attitudes Toward Women Scale (AWS). For example, in a study whose design was already discussed in detail, Check and Malamuth (1983) employed the SRS and found that high sex-role stereotyping men showed higher levels of arousal in response to both stranger and acquaintance rape vignettes, in contrast to the lower arousal levels of their less traditional counterparts. They were also more likely to perceive a favorable reaction from the victim, especially in the acquaintance rape condition; this was true for both male and female participants.

Finally, traditional men expressed a greater likelihood of raping.

More recently, Fischer (1986) surveyed over 700 male and female participants, using several measures including the AWS. Participants also were presented with a date rape vignette and asked to indicate the acceptability of the man's behavior. Participants were also asked to determine whether rape occurred and, if so, who was to blame. It was discovered that the best predictor of the acceptability of the man's behavior was how definitely the participants regarded the scenario as rape; the less sure they were, the more acceptable the behavior. The next best predictor was AWS score, as perceived acceptability was greater among those with more traditional attitudes toward women.

Moreover, in a similarly designed study aimed at investigating the effects of ethnicity and traditional sex-role stereotyping on rape-supportive attitudes, Fischer (1987) found that traditional as opposed to nontraditional men were more likely to find date rape acceptable. This was regardless of ethnicity; although Hispanic men were more traditional and accepting of date rape than majority men, bicultural and bilingual Hispanics were actually less traditional and accepting of date rape than were more assimilated Hispanics.

Although it appears that traditionality is related to men's attitudes and perceptions concerning date rape, one

must be careful not to overlook its effects on women. It has already been shown that both men and women are more likely to hold acceptable attitudes toward date rape if they tend to engage in traditional sex-role stereotyping (Fischer, 1986). More recently, an investigation of 76 female undergraduates (Coller and Resick, 1987) utilized the SRS to examine this relationship. As expected, participants with greater sex-role stereotyping assigned more blame to the victim of date rape vignettes and were more likely to feel that she led the man on.

Similarly, an investigation by Muehlenhard and MacNaughton (1988) measured the rape-related attitudes and traditionality of 208 female undergraduates to determine whether the belief that forced intercourse is justifiable if a woman leads a man on affected their perceptions of rape vignettes. Participants were presented with one of two date rape vignettes, differing only in the degree to which the victim acted suggestively.

Participants who most strongly agreed with the "leading on justifies force" myth were more likely than a low-belief group to view the woman as being responsible for the rape, desiring sex, leading the man on, saying no when she meant yes, and acting suggestively. They were less likely to view the man as responsible, to indicate that the woman was experiencing physical and emotional pain, and to label the incident as rape; these participants were also more likely

to consider the man's actions as justifiable. The latter two findings were especially likely for high-belief women reading the suggestive vignette, as was the tendency to discount the validity of the woman's protests. In addition, the high-belief women were more likely to have been verbally coerced into having sex in the past. Finally, and most germane to the present discussion of traditionality, such women had significantly higher SRS scores than their low-belief counterparts. Although causality cannot be determined, it once again appears that traditional sex-role stereotyping is somehow associated with rape-supportive attitudes and actual experience with sexual aggression.

In light of such findings, one might expect the more traditional woman to blame herself when her date attempts to engage in forced sexual intercourse, making it less likely that she will resist. This seems even more plausible when it is understood that the traditional and nontraditional women in the study did not differ on their empathy for the victim; although they were equally able to put themselves in the victim's shoes, more victim blame was assigned by the traditional women. This seems to imply that even an actual experience in a date rape situation may not overcome the effects of having been socialized in a traditional manner.

Naturally, it would be unethical and impractical to test the preceding idea in actual date rape circumstances. Nevertheless, although the present review did not find any

studies that examined the effects of traditionality on date rape in more behaviorally relevant ways, such attempts have been made with male participants. For example, Byers and Wilson (1985) employed the AWS and exposed participants to audiotapes of 9 dating situations, differing on the level of consensual intimacy attained by the couple prior to the rape (kissing, breast fondling, and genital fondling) and on the type of "no" message used by the woman (outright, excuse-- "someone will be coming home soon" and relationship--"I don't know you well enough"). The AWS was administered during an initial session, after which participants returned and listened to all 9 of the scenarios. As they listened, participants role played their responses as if they were in the situation; these responses were recorded and later rated.

It was discovered that traditional men showed less role-played compliance with the victim's refusal than did nontraditional men, regardless of the scenario (Byers & Wilson, 1985). Although one might expect less compliance in response to the high intimacy situation, it is possible that the within-participants design suppressed this effect; perhaps participants maintained similar levels of compliance in an effort to appear consistent.

In a related attempt to study the effects of sex-role stereotyping on sexually aggressive behavior, Malamuth (1988) subjected 137 men to three purportedly unrelated

experiments; although each "experiment" was really one phase of the true experiment, participants indicated no recognition of a link between the phases. In the first phase, participants completed a questionnaire comprised of several attitudinal scales including the SRS, as well as a self-report instrument measuring history of sexual aggression. In the second phase, participants' penile tumescence was measured as they read three vignettes describing a woman masturbating, a rape, and mutually consenting sex. In the third phase, disguised as an experiment investigating the effects of feedback on ESP, participants were placed in a room with a computer. It was their job to concentrate on numbers that were presented on the screen in an attempt to transmit the numbers mentally to another male or female participant (really a confederate) acting as a receiver in another room. For every incorrect response by the receiver, the participant could punish him or her with 1 of 7 levels of noise, while correct responses could be rewarded with 1 of 5 levels of money.

After reading the instructions, but prior to transmission of the numbers, an anger-inducement intervention was performed. Participants completed and exchanged a questionnaire purportedly designed to familiarize them with one another. Based on this information, they were then instructed to write an evaluation of the other participant which was also

exchanged. Of course, only the actual participant performed these tasks, and he was led to believe that the receiver wrote a negative evaluation. Subsequently, the ESP phase began, consisting of 20 trials in which the receiver made 5 correct and 15 incorrect responses. Participants' delivery of punishment was recorded as his aggression index.

As expected, participants' aggression toward male receivers was not correlated with any of the predictor variables except for self-reported history of aggression, and they administered equal amounts of punishment to men and women. Contrary to expectations regarding traditionality, SRS scores were not correlated with participants' aggression indices. However, several measures did predict more punishment of women. These included indications of dominance as a sexuality motive, acceptance of interpersonal violence, penile tumescence in response to the rape vignettes during Phase 2, higher scores on a psychoticism scale, and self-reported history of sexual aggression (Malamuth, 1988).

The above findings are not as surprising as one might think, since the "ESP experiment" is not the type of social situation in which traditional sex-role expectations apply. Indeed, although violence toward women in a socially unapproved situation might run counter to traditional beliefs, it appears that high SRS individuals managed to find a more socially acceptable manner of imposing their

will upon the female receivers: Likelihood to reward the female receivers was inversely correlated with SRS score. This relationship was not found for any of the other predictors, suggesting that the adverse effects of traditionality are especially linked to social sanctions.

Although the use of such behavioral-dependent variables is rare in the reported literature, several studies have examined the effects of traditionality on attitudes regarding the justifiability of date and acquaintance rape. In many of these studies, factors that have been shown to affect such attitudes are manipulated; for a brief discussion of such factors, please refer to the following section on factors perceived as justifying rape.

One such study (Muehlenhard et al., 1985) involved date rape vignettes read by male participants. Eleven scenarios were created by manipulating who initiated the date (he did, she hinted a desire to go out, she did), the dating activity (a religious function, a movie, his apartment), and who paid (he paid, dutch treat). Participants read all 11 vignettes. The experiment required the participants to respond to a question regarding the justifiability of the rape, and also to complete the AWS.

It was revealed that participants were more likely to view the rape as justifiable when the date took place in the man's apartment or a movie as opposed to a religious function. When the woman initiated the date, participants

were more likely to view the rape as justifiable than when the man initiated. Also, an interaction between dating activity and initiator revealed that rape was rated as most justifiable when the woman had asked the man out and they had gone to his apartment. Rape was rated as least justifiable when he had asked her out, regardless of the dating activity, or if they had gone to a religious function, regardless of who initiated. When the man paid for the date, rape was rated as more justifiable than when the date was dutch treat. Finally, traditional men rated rape as more justifiable than nontraditional men, but only when the woman had asked the man out or hinted a desire to go out; this was especially true when they went to a movie or the man's apartment (Muehlenhard et al., 1985).

In an analogous study employing both male and female participants, Muehlenhard (1988) obtained similar results. Traditional participants rated rape as more justifiable than nontraditional participants across all situations; this was especially true for traditional men. When the woman initiated the date and when the man paid for the date, ratings of justifiability increased more for the traditional participants than their less traditional counterparts, especially for male participants when the man paid. Finally, when the woman initiated the date, traditional participants rated her as more willing to have sex than did nontraditional participants.

A similar relationship has been found in which men with "macho" or "callous sex" attitudes, such as "get a woman drunk and she'll let you do whatever you want," report more sexual aggression than men with less "macho" attitudes. Additionally, men with more "macho" attitudes expressed less negative emotion and more sexual arousal when experiencing a guided imagery procedure in which they imagined committing a rape (Mosher & Anderson, 1986).

Whereas studies employing experimental manipulations are most typical of efforts to investigate the role of traditionality with respect to rape, few have looked at the AWS scores of individuals with histories of sexual aggression. One such study (Scott & Tetreault, 1986) administered the AWS to 20 convicted rapists, 20 men convicted of violent but nonsexual crimes, and 20 noncriminal men. The rapists were significantly more traditional than each of the other groups in areas including dating and sexual behavior. Similarly, in two studies already discussed in detail in the section concerning myth acceptance, Muehlenhard and Linton (1987) and Koralewski and Conger (1992) found that men who had engaged in sexual aggression were more traditional than other men according to the AWS and SRS, respectively.

Traditional sex-role stereotyping seems to play a significant role in date rape. This may be so because of its interaction with situational factors, common to date

rape situations, that affect the perceived justifiability of sexual aggression (Muehlenhard, 1988; Muehlenhard et al., 1985). Therefore, a brief examination of some of these factors and their effects on rape-supportive attitudes and behavior is now appropriate.

Factors Perceived as Justifying Rape

It has already been mentioned that both male and female participants may be more likely to perceive rape as justifiable if they feel that the woman led the man on (Muehlenhard & MacNaughton, 1988; Muehlenhard et al., 1985); this was also true for 54% of high school boys in a study cited by Muehlenhard et al. (1985). Because of situational ambiguity already discussed (e.g., Bridges, 1991), it is plausible that such behavior is more likely in a dating situation. However, this does not mean that the woman must "tease" the man in order for the rape to be perceived as justified. In fact, rape has been viewed as more justified when the date occurs in the man's apartment or a movie theater as opposed to a religious function, when the woman as opposed to the man initiates the date, and when the man pays for the date as opposed to a dutch treat (Muehlenhard, 1988; Muehlenhard et al., 1985). Rape has also been viewed as more justifiable when the woman has slept with others already, when she says no, yet, does not push the man away, when the couple has been dating a long time, when the couple has already engaged in intercourse, and when the rape occurs

in a marriage (Feltey et al., 1991); these beliefs are closely linked with belief in rape myths (Harrison et al., 1991).

Perhaps more revealing is Kanin's (1985) discovery that of 71 date rapists surveyed; 86% believed that rape can be justified under certain conditions, especially when the woman is a "tease" or "economic exploiter." This contrasts sharply with the 19% of control participants who shared this belief. Additionally, Muehlenhard and Linton (1987) found that several of the justifying factors identified in the literature are, indeed, risk factors for actual sexual aggression. Consistent with prior research, participant-reported dates involving sexual aggression were more likely than nonaggressive dates to have been paid for by the man, to have involved the man's driving, and to have involved miscommunication between the man and woman. With respect to the latter, both male and female participants indicated that the man had felt led on; however, male participants felt that the women had led them on intentionally, while female participants saw this as unintentional. Moreover, although women reported less of a desire for sexual contact and intercourse during sexually aggressive dates, men perceived their partners as wanting sexual contact more and intercourse just as much during such dates. The latter were also more likely to involve heavy alcohol use, a factor also

associated with perceived justifiability of date rape (Muehlenhard & Linton, 1987).

Finally, a recent study (Cornett & Shuntich, 1991) corroborates earlier findings that both men and women will perceive date rape as justified under certain conditions. A questionnaire was administered to 116 female and 59 male participants. The first part asked them to respond to one of six date rape vignettes that varied according to the location of the date's final destination (man's, woman's, or friend's apartment) and whether the man paid or the date was dutch treat. The scenario did not culminate in rape; rather, participants were asked to indicate the likelihood that the man would force intercourse. The rest of the questionnaire involved several other attitudinal items, as well as an item asking whether the male and female participants had ever engaged in forced sex or been victims of forced sex, respectively.

As expected, men saw forced sex as more justified when the man paid for the date. Surprisingly, women indicated the opposite, finding forced sex as slightly more justified in the dutch treat situation. Women were also more likely than men to estimate that the scenario would end in rape, and this was especially likely for women who had been victimized. Victimized women were also more likely than nonvictims to rate the use of force as justified (Cornett & Shuntich, 1991); this is consistent with indications that

self-blame is common in victims of date and acquaintance rape, often resulting in long-term trauma (e.g., Miller & Marshall, 1987).

With the caveat that the direction of causality has yet to be established, findings such as those just discussed should permit a better appreciation that the perception of certain factors as justifying rape can contribute to both the occurrence and devastating effects of rape. Moreover, the preceding review indicates that there are several additional factors that have been linked to date and acquaintance rape situations. These include belief in rape myths, blame of the victim, failure to perceive the situation as an incidence of rape, and sex-role stereotyping/traditionality. Importantly, the effects of any one of these may be mediated by any or all of the others. Unfortunately, few attempts have been made to discover whether it is possible to design interventions that can attenuate the effects of these variables. Following is a discussion of efforts that have been made.

Interventions/Psychoeducation

Several investigators, after discovering that several attitudes, beliefs, and perceptions may be predictive of date and acquaintance rape behavior, have recently urged that psychoeducational efforts be made to change such variables (e.g., Amada, 1990; Kiernan & Taylor, 1990; Struckman-Johnson & Struckman-Johnson, 1991). Although few studies

have attempted to directly and systematically address this issue by designing and testing interventions (Borden et al., 1988; Gilbert et al., 1991), the results seem promising and will be discussed shortly.

Perhaps the most appropriate place to start is a study by Hamilton and Yee (1990) that examined whether educational rape-prevention programs would be effective. To investigate whether greater rape knowledge was associated with a lower likelihood of rape-supportive attitudes and potential behavior, the authors administered a questionnaire to 115 male and 161 female undergraduates. Several measures were included to ascertain participants' knowledge of the aversiveness of rape for the victim and the subsequent trauma involved, as well as their attitudes toward rape and, for men, self-reported likelihood of raping if they would not be caught.

Consistent with prior research (e.g., Briere & Malamuth, 1983), 33% of the men indicated at least some likelihood of raping if they would not be caught. However, men with greater knowledge of the aversiveness and trauma of rape were significantly less likely to indicate such likelihood; these men also possessed fewer rape-supportive attitudes than those with less knowledge. Moreover, while women as a whole possessed greater rape knowledge than men, those with greater knowledge were also less likely to hold rape-supportive attitudes (Hamilton and Yee, 1990). Such

findings suggest that increasing a person's knowledge of the seriousness of rape might alter their attitudes and/or behavior.

Despite the temptation to believe that well-designed educational interventions would be effective, conclusions cannot be drawn until such treatments are administered. Interestingly, one of the first studies that demonstrated such effectiveness did so unintentionally. Malamuth and Check (1984), in a response to criticism that studies on pornography might lead to increased adherence to rape myths, subjected each of 77 male and 73 female undergraduates to a vignette that portrayed either a stranger rape or consenting intercourse scenario. Subsequent to reading the rape vignette, participants received a debriefing designed to educate them about rape and dispel any rape myths. For ethical reasons, a nondebriefing control group was not available. Ten days later, participants responded to myth-based questions regarding a newspaper article dealing with an acquaintance rape situation; this was imbedded with three other articles in a "Public Survey Regarding Legal Decisions."

It was discovered that participants who had read the rape vignette were less likely than participants in the consenting-intercourse condition to respond to the article in a myth-consistent manner, assigning less responsibility to the victim. Although there was no control group that

read the rape scenario and was not debriefed, the authors concluded that the combination of rape vignette and debriefing actually lessened participants' adherence to rape myths (Malamuth & Check, 1984). Of course, it is also possible that the debriefing itself was capable of dispelling myths; unfortunately, it was not administered to participants in the consenting intercourse condition.

Fortunately, the authors performed an extension of the preceding study in order to answer this question (Check & Malamuth, 1984). The design was similar to the Malamuth and Check (1984) experiment; however, an acquaintance rape vignette followed by a debriefing was added, as was a consenting intercourse vignette followed by a rape debriefing. Results indicated that both male and female participants who had been exposed to the acquaintance rape depiction, in contrast to participants in either of the consenting intercourse conditions, assigned less responsibility to the victim in the newspaper article and gave the rapist a longer prison sentence. However, this difference was not found between the stranger rape condition and the consenting-intercourse conditions, and there were no such differences between the consenting-intercourse conditions. It was asserted that an educational debriefing, when related to the content of the vignette it follows (the debriefing dealt with beliefs usually associated with

acquaintance rape situations), is maximally effective when paired with an exposure to an actual example of rape.

Unfortunately, a more recent test of an intervention designed to alter rape-related attitudes met with less success (Borden et al., 1988). Fifty male and 50 female undergraduates responded to a questionnaire assessing their acceptance of rape myths and ability to empathize with both rapists and victims. Half of the participants then listened to a 45-minute seminar on rape awareness and prevention, consisting of legal definitions of rape, biographical descriptions of a "typical" rapist, rape trauma syndrome, and prevention strategies. Four weeks later, all participants again completed the questionnaire.

Contrary to expectations, results indicated that there were no significant changes in attitude nor ability to empathize for either group. It was concluded that interventions using only didactic methods, such as dispelling rape myths, may be insufficient (Borden et al., 1988). Indeed, it has already been demonstrated that at least some modicum of experiential learning, in which the participant is vicariously exposed to a date rape situation, may be necessary for such efforts to succeed, even if this only involves reading a rape scenario (Check & Malamuth, 1984).

In order to test the effects of such learning, Lee (1987) utilized 2-hour educational workshops designed for

both teenagers and adult men. These workshops consisted of four parts and were administered on a college campus to 24 undergraduate men. Part 1 involved 20 minutes of didactic presentation regarding rape myths and facts, with time reserved for questions. In Part 2, lasting 40 minutes, a male presenter with whom the participants were asked to identify read a detailed account of being raped that could have been his own experience. Participants then discussed their reactions, with an emphasis on feelings. In Part 3, participants were engaged in a guided fantasy in which they imagined themselves as observers as their roommates coerced a date into having intercourse against her will; this was designed to make participants more aware of date rape and its links to more violent rape. Finally, Part 4 involved discussion of participants' responses to the workshop as a whole. After ruling out pretest sensitization effects, it was discovered that participants' attitudes were significantly less rape-supportive after the intervention (Lee, 1987). Unfortunately, a control group that did not receive the intervention was not included in this study; therefore, it is possible that any number of extraneous variables, such as participant history or maturation, may have accounted for the observed change. In addition, the attitudes of women were not addressed; this is important for reasons discussed in the first chapter.

A more internally valid experiment using both male and female participants has examined the effectiveness of intervention-targeting attitudes and perceptions regarding rape (Johnson & Russ, 1989). Eighty male and 80 female participants who believed they were engaging in a "stimuli-impression" study initially viewed a videotape of three speeches purportedly delivered by students in a speech class. The first two speeches were the same for all participants. For the control participants, the third speech dealt with school involvement. For the experimental participants, the third speech concerned the historical and contemporary mistreatment of women for the experimental group; rape was not directly addressed. The authors chose this speech as an intervention to reduce demand bias. For the same reason, participants were then asked to judge auditory stimuli. Finally, participants read three passages, one of which was either a stranger or acquaintance rape vignette, and responded to several dependent measures.

As anticipated, participants in the experimental group blamed the victim less and saw her as experiencing less enjoyment than did control participants; however, this difference was significant only for participants in the acquaintance rape condition. This was probably a function of the ambiguity of the latter. The authors asserted that educational information has a greater effect on the perception of ambiguous material; because participants

already attributed less blame and enjoyment to the stranger rape victim, there was less room for change. Experimental men also indicated a lower likelihood of raping than did controls, regardless of type of rape. Finally, while men perceived the victim as experiencing more enjoyment and blamed her more than did women, there were no interactions between sex and treatment (Johnson & Russ, 1989). The indirect nature of the intervention as well as the lack of additional dependent variables casts doubt on whether the observed differences would endure. Therefore, the effectiveness of this type of intervention is unclear, although it does warrant further investigation of related interventions.

One such inquiry (Feltey et al., 1991) involved the efficacy of a 45-minute presentation delivered to 118 male and female high school students. The basic goal of this didactic "date rape prevention lecture" (DRP) was to emphasize the view that date rape is an extension of current sex-role socialization practices and to caution students about its seriousness. Immediately prior to and 6 weeks after hearing the DRP, participants completed a survey assessing their attitudes regarding the justifiability of sexual aggression (defined as a man forcing a woman to engage in a range of sexual behaviors), depending on circumstances such as "he spent more than \$40 on her" or "she says yes, then, changes her mind."

It was revealed that the DRP was relatively effective in producing attitude change. In general, attitudes regarding justifiability of sexual aggression decreased from pretest to posttest for both men and women. This was especially true for men; prior to the DRP, men were more likely than women to agree that sexual aggression is justified in certain circumstances, while this difference disappeared for most circumstances at posttest. The exceptions were situations in which the woman goes to the man's house when his parents are not home, as well as when the woman is stoned or drunk (Feltey et al., 1991). Nevertheless, the general success of this intervention with both men and women indicates that it may be possible to counter the effects of sex-role stereotyping through education.

In a related study investigating the possibility of changing attitudes concerning date and acquaintance rape, Harrison et al. (1991) had 51 female and 45 male undergraduates rate their agreement with 25 myth-related items. This was administered both as a pretest and posttest for three groups of participants (one served as a control) and as a posttest only for two groups, for a total of four experimental groups and one control group. The four experimental groups viewed a 7-minute video that consisted of media clips with sexual themes, as well as a scenario intended to demonstrate how certain dating behaviors may

send mixed messages (scenario-only intervention). Two of these groups then participated in 45-minute facilitated discussion sessions that linked the video to issues regarding date and acquaintance rape (scenario-plus-discussion intervention).

It was revealed that, after either intervention, pretested men indicated a decreased belief in statements advocating victim blame and denial that rape occurs. In addition, male participants exposed to either treatment as compared to control men were at posttest less likely to agree with such statements; it appears that the video and scenario themselves were sufficient to produce the desired change. In contrast, women's initially low agreement precluded any significant change or differences. Finally, there were pretest effects, with pretested treatment groups blaming the victim less and denying the occurrence of rape less at posttest than their posttest-only counterparts (Harrison et al., 1991).

Perhaps the most encouraging of the few date and acquaintance rape attitude change studies was recently reported by Gilbert et al. (1991), who employed a theory-based psychoeducational intervention. Seventy-five male undergraduates from two universities were pretested with Burt's (1980) Acceptance of Interpersonal Violence, Adversarial Sexual Beliefs, Rape Myth Acceptance, and Sex-Role Stereotyping scales; for each participant, scores were

combined into a single attitude score. Participants were also pretested with Cacioppo and Petty's (1982) Need for Cognition Scale to assess their trait motivation to think about the intervention, and were surveyed regarding their sexual experiences; there were no differences between the two universities' participants regarding any of the measures, although overall attitudes were far less supportive of sexual aggression than in past research (Gilbert et al., 1991).

The intervention was grounded in Petty and Cacioppo's (1986) elaboration likelihood model (ELM) of attitude change. According to the ELM, there are two routes to attitude change. Central route change involves thoughtful elaboration of the topic and content of a persuasive argument, while peripheral route change involves the use of simple decision rules or cues associated with the argument. Importantly, the former will occur only if the recipient of the argument possesses the motivation and ability to think about it, and these resulting thoughts must be favorable toward the espoused message. The authors (Gilbert et al., 1991) attempted to design an intervention that would maximize such motivation, ability, and thought favorability, since central route change is more persistent, resistant to later counterpersuasion, and influential of related behavior.

One to 2 weeks after the pretest, half of the participants were presented with this hour-long intervention consisting of arguments in favor of rejecting interpersonal violence, rape myths, adversarial sexual beliefs, and male dominance. A man and a woman presented the arguments directly to participants in both didactic form and role played vignettes in order to maximize their motivation to think about the points made. In order to facilitate ability, vocabulary and message complexity appropriate to an adult audience were selected, key points were repeated, and intervention content was summarized at the end of the presentation. Finally, thought favorability was promoted by stressing the negative intrapsychic and social consequences of accepting interpersonal violence, rape myths, adversarial sexual beliefs, and male dominance (Gilbert et al., 1991).

Immediately following the intervention, experimental participants again responded to the four attitude scales, as well as ancillary items designed to assess their motivation, ability, and thought favorability regarding the presentation. Additionally, they were contacted by phone one month later by an experimenter posing as a member of a newly formed student group who read a script regarding proposed women's safety projects and asked for volunteers. The amount of the script participants heard before hanging up was recorded, as was their willingness to volunteer. Participants' comments were also noted and later coded for

favorability toward the appeal. Control participants underwent the same procedure but did not receive any intervention (Gilbert et al., 1991).

It was discovered that experimental participants changed their attitudes in the desired direction significantly more than controls. They were also more willing to listen to the phone appeal and made more favorable comments regarding the proposed projects. Moreover, at least one of each of the measures of motivation, ability, and thought favorability predicted attitude change, although several did not (Gilbert et al., 1991).

Before outlining the goals of the present investigation, one should realize that two of the three studies just discussed (Feltey et al., 1991; Harrison et al., 1991) leave some doubt about whether the attitude change induced by the interventions will endure. Because attitudinal items were administered immediately subsequent to the interventions, it is possible that relatively transient change was reflected in participant responses. In contrast, the Gilbert et al. (1991) study employed a delayed behavioral measure that may well have indicated more long-lasting change.

Although such discoveries are promising, one must keep in mind that most of the individuals undergoing positive change are most likely not representative of "high risk"

individuals who are more likely to rape or be raped in dating situations. Indeed, Gilbert et al. (1991) admitted that their sample was not as supportive of sexual aggression as was expected and suggested that participants with more rape-supportive initial attitudes be targeted in future research. Additionally, the Gilbert et al. (1991) and Harrison et al. (1991) studies did not include female participants, overlooking an important source of reducing rape and its negative consequences. Therefore, it is unknown whether it is possible to change the behaviorally relevant attitudinal responses of both traditional men and traditional women.

Rationale and Hypotheses of the Present Study

In an attempt to answer this question, the present investigation examined the effects of an attitude change intervention identical to the one employed by Gilbert et al. (1991) on both men and women who have been categorized according to their degree of adherence to traditional sex-role stereotyping (although nontraditional participants are not expected to be "high risk", they were included to be certain that the intervention was properly implemented).

To determine the success of the intervention, participants' degree of rape-supportive attitudes prior to and after the intervention was assessed. In addition, participants' responses to a date rape vignette were obtained after the intervention; the vignette had a high

degree of ambiguity in order to test the intervention in a stringent manner. Evidence linking these measures to sexual aggression or victimization has already been presented (Briere & Malamuth, 1983; Check & Malamuth, 1983; Jenkins & Dambrot, 1987; Koralewski & Conger, 1992; Muehlenhard & Linton, 1987; Quackenbush, 1989). To more directly examine participants' history of sexual aggression or victimization, they also completed the Sexual Experiences Survey (Koss & Oros, 1982).

Finally, in order to determine whether any observed attitude change would be enduring and behaviorally relevant, a phone appeal procedure identical to that employed in the Gilbert et al. (1991) study was administered to all participants one month after the presentation. For all groups, there was a no-intervention control group.

Based upon the literature reviewed, the following hypotheses were offered:

(1) For both men and women, traditionality would be positively correlated with pre-intervention rape myth acceptance as well as with history of sexual aggression or victimization.

(2) All groups that received the intervention, in contrast to their no-intervention controls, would exhibit a greater decrease in their acceptance of rape myths and would make less rape-supportive responses on the posttest paper-and-pencil measures. They were also expected to listen

longer to the phone appeal, make more favorable comments regarding the proposed projects, and volunteer more time to assist with the projects.

(3) Traditionality would be a strong predictor of rape-related attitudes and phone appeal responses. Specifically, it would be a more powerful predictor than rape myth acceptance as well as history of sexual aggression or victimization.

(4) Participants' traditionality would not be a function of their history of sexual aggression or victimization. As evidence, traditionality would be a more powerful predictor of rape-related attitudes and phone appeal responses than would be such history.

CHAPTER 3 METHODS

Participants

Participants consisted of 122 male and 123 female undergraduate psychology students at the University of Florida. Participants' rape-supportive attitudes were pretested (along with several unrelated questionnaires) in a classroom setting with Burt's (1980) Rape Myth Acceptance Scale (RMAS), and their degree of traditionality was assessed with Burt's (1980) Sex-Role Stereotyping Scale (SRS) (Appendix A). Participants were selected based on their pretested scores on the SRS, with participants at the high and low extremes being telephoned first.

In order to safeguard against ethical problems arising from the fact that participants would be dealing with issues regarding rape, they were offered discontinuation of the study at any point. In addition, they were carefully debriefed. Finally, participants were informed that they would be offered a referral to the university counseling center if they experienced any concern or discomfort. However, no participants expressed any concern or discomfort during the course of this investigation.

Instruments

Traditionality

Burt's (1980) Sex-Role Stereotyping Scale (SRS) (Appendix A, items 1-9) was selected as a measure of traditional sex-role stereotyping. This was chosen due to its ease of administration as well as its relevance to sexual aggression and victimization (see Review of the Literature).

The SRS consists of nine items that primarily assess beliefs regarding the nature of appropriate sexual and social roles for women. Typical items include "A wife should never contradict her husband in public" and "A woman should be a virgin when she marries." In a sample of 598 male and female Minnesota residents, Burt (1980) found a .80 internal consistency coefficient for this scale. The present study found a .69 internal consistency coefficient for this scale.

Rape Myth Acceptance

Burt's (1980) Rape Myth Acceptance Scale (RMAS) (Appendix A, items 10-28) was selected as a measure of adherence to typical myths about rape. As with the SRS, this was chosen due to its ease of administration as well as its relevance to sexual aggression and victimization (see Review of the Literature).

The RMAS consists of 19 items. Eleven of these items primarily concern women's behaviors that are believed to

justify rape or that place responsibility for it on the woman. A typical item is "In the majority of rapes, the victim is promiscuous or has a bad reputation."

Participants respond to these items on a 7-point scale. Two items concern false reporting of rape, such as "What percentage of women who report a rape would you say are lying because they are angry and want to get back at the man they accuse?" Participants respond to these two items using a 5-point scale, "almost all, about 3/4, about half, about 1/4, almost none." The final six items ask participants to indicate how likely they would be to believe persons who claimed they were raped. This question is asked regarding six different persons, and participants respond on a 5-point scale, "always, frequently, sometimes, rarely, never." In the sample mentioned above, Burt (1980) found a .88 internal consistency coefficient for this scale. The present study found a .56 internal consistency coefficient for this scale.

Date Rape Vignette

Participant responses to a vignette describing a date rape situation served as a measure of rape-supportive attitudes. Selected for its high degree of ambiguity, this was identical to the more "suggestive" scenario employed by Muehlenhard and MacNaughton (1988) (Appendix C). After reading the vignette, participants answered several questions on a 0 to 9 scale, such as "How responsible was Amy for what happened?" As explained in the Review of the

Literature, responses to this type of vignette have been shown to be more rape-supportive for traditional individuals and for victims of sexual aggression.

Postintervention Attitudes

Burt's (1980) Adversarial Sexual Beliefs (ASB) (Appendix D, items 10-18) and Acceptance of Interpersonal Violence (AIV) (Appendix D, items 19-24) scales were selected as measures of postintervention rape-supportive attitudes. As with the SRS and RMAS, these were chosen due to their ease of administration as well as their relevance to sexual aggression and victimization (see Review of the Literature).

The ASB consists of nine items designed to assess beliefs regarding manipulation and "game-playing" by both men and women in sexual relationships. Typical items include "Most women are sly and manipulating when they are out to attract a man" and "Men are out for only one thing."

The AIV includes six items regarding use of physical force, primarily by men against women in sexual relationships. A typical item is "Being roughed up is sexually stimulating to many women." In Burt's (1980) sample, internal consistency coefficients of .80 and .59 were found for the ASB and AIV, respectively. The present study found internal consistency coefficients of .72 and .65 for the ASB and AIV, respectively.

Sexual Experience

The Sexual Experiences Survey (SES) (Koss & Oros, 1982) (Appendix D, items 50-62 for women and 50-61 for men) describes 13 sexual experiences (12 for men, being a victim of rape is excluded) ranging from mutually consensual intercourse to rape. Respondents indicate if they have had these experiences. This measure was used to directly examine participants' history of sexual aggression or victimization.

Phone Appeal

Endurance and behavioral relevance of intervention effects was assessed using a procedure identical to that employed in the Gilbert et al. (1991) study. All participants were telephoned by an experimenter, blind to the experimental condition, who posed as a member of a newly formed student group and read a script (Appendix F) regarding proposed women's safety projects. Participants were asked to indicate how much time they would volunteer. This was recorded on a Telephone Response Sheet (Appendix G), as was the amount of the script participants heard before hanging up and the number of positive comments they made. Thus, willingness to listen to the appeal, statements supportive of the project, and number of hours volunteered served as dependent variables.

Design and Procedures

The design was a 5 x 2 x 2 fully crossed between-participants factorial. The first factor involved traditionality (ranging from low to high); the second involved sex (male, female); and the third involved the intervention (treatment, control). After being separated according to sex and traditionality, participants were assigned randomly to either the experimental or control group and completed the following procedure.

Intervention and Immediate Posttest

Approximately 8 weeks after completing the pretest, participants from the treatment group arrived and were seated at a campus classroom in groups of approximately 25 individuals. These participants then received a psychoeducational intervention aimed at reducing rape-supportive attitudes, presented by a man and a woman and lasting approximately 1 hour.

The intervention, identical to that employed in the Gilbert et al. (1991) study, consisted of arguments in favor of rejecting interpersonal violence, rape myths, adversarial sexual beliefs, and male dominance. To induce central route attitude change, techniques were employed to enhance participants' motivation and ability to think about the arguments, as well as to ensure that these thoughts would be favorable regarding the points made in the intervention. Specifically, the arguments were presented directly to

participants in both didactic form and role played vignettes in order to maximize motivation. To facilitate ability, vocabulary and message complexity appropriate to an adult audience were used; key points were repeated; and intervention content was summarized at the end of the presentation. Finally, thought favorability was promoted by stressing the negative intrapsychic and social consequences of accepting interpersonal violence, rape myths, adversarial sexual beliefs, and male dominance. A transcript of this intervention, with modifications for female participants in parentheses, can be found in Appendix B.

Immediately following the intervention, the presenters left the room and an experimenter handed out sealed booklets containing the posttest materials. When instructed to do so, participants opened the booklets to the first page and were given 2 minutes to read the date rape vignette (Appendix C). After the 2 minutes expired, participants were instructed to turn the page and responded on a 0 to 9 scale to questions referring to victim blame, rapist blame, victim desire for intercourse, and justifiability of the rape; all questions were used by Muehlenhard and MacNaughton (1988).

After making their responses to the vignette, participants completed the measures on the following pages of the booklet in the following order: Sex-Role Stereotyping Scale (SRS), Adversarial Sexual Beliefs (ASB)

Scale, Acceptance of Interpersonal Violence (AIV) Scale, Rape Myth Acceptance Scale (RMAS), and Sexual Experiences Survey (SES) (Appendix D). Participants were then debriefed about the purposes of the study and the negative aspects of date rape (Appendix E) and were dismissed.

Control and Immediate Posttest

As in the Gilbert et al. (1991) study, control participants received and completed posttest measures identical to those administered to the treatment participants immediately upon arriving at the classroom. These participants did not receive the intervention. After they completed the booklet, they were debriefed in the same manner as the treatment participants and dismissed.

Follow-Up Posttest

One month after completing the immediate posttest measures, all participants were telephoned by an experimenter and were read the phone appeal script (Appendix F). Their responses were recorded (Appendix G) and they were debriefed (Appendix F).

CHAPTER 4 RESULTS

Overview

Based on the frequency distribution of pretest SRS scores, five levels of traditionality were created, each comprised of approximately 20% of the participants. Means, standard deviations, and ranges (with the latter in parentheses) for levels 1 through 5, respectively, are as follows: (1) 15.69, 2.83, (9-19), (2) 22.77, 1.65, (20-25), (3) 28.23, 1.45, (26-30), (4) 32.86, 1.42, (31-35), and (5) 40.29, 3.55, (36-49). Although the SRS is a continuous measure, it has recently been demonstrated that it is appropriate to create discrete categories for a continuous variable if at least five of such categories are created (Rosenthal, 1993, personal communication). In addition, several studies have treated traditionality as a dichotomous variable (Coller & Resick, 1987; Muehlenhard, 1988; Muehlenhard & MacNaughton, 1988).

To examine the relationships among the dependent variables, intercorrelations among all of the paper-and-pencil and phone appeal responses were performed; these are presented in Table 1. Then, Pearson correlation coefficients were used to test Hypothesis 1: For both men

Table 1

Correlation Coefficients/P-Values for Dependent Variables

	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>
1. Post RMAS ¹	---	.41 ---	.40 .001	.36 .001	.41 .001	.45 .001	.41 .001	-.04 .54	.09 .17	.06 .37
2. AIV ²		---	.35 ---	.13 .001	.30 .001	.26 .001	.28 .001	-.07 .29	.07 .26	.01 .87
3. ASB ³			---	.18 ---	.18 .007	.24 .001	.22 .001	-.03 .61	.14 .03	-.00 .98
4. Amy Responsible				---	.30 ---	.43 .001	.35 .001	.01 .83	.10 .12	-.10 .14
5. Mike Responsible					---	.42 ---	.41 .001	-.03 .63	.04 .60	.00 .98
6. Amy Wants Sex						---	.41 ---	.04 .52	.18 .01	.01 .90
7. Mike Justified							---	.18 .01	.08 .25	-.05 .47
8. Amount of Time Volunteered								---	.17 .009	.03 .67
9. Amount of Call Heard									---	.27 .001
10. Favorable Comment										---

¹Posttest Rape Myth Acceptance Scale²Attitudes Toward Interpersonal Violence Scale³Adversarial Sexual Beliefs Scale

and women, traditionality (pretest SRS score) would be positively correlated with preintervention rape myth acceptance (pretest RMAS score) as well as with history of sexual aggression or victimization (SES score).

Next, multivariate analyses of variance (MANOVAs) followed by univariate analyses (ANOVAs) of all significant multivariate effects were used to test part of Hypothesis 2: All groups that received the intervention, in contrast to their no-intervention controls, would make less rape-supportive responses on the posttest paper-and-pencil measures. Chi-square analyses were used to test a second part of Hypothesis 2: Compared to controls, experimental participants would listen longer to the phone appeal, make more favorable comments regarding the proposed projects, and volunteer more time to assist with the projects. This type of analysis was more appropriate than a parametric approach because of the low variability in participants' responses to the phone appeal. Finally, repeated measures analyses of variance (ANOVAs) were used to test a final part of Hypothesis 2: All groups that received the intervention, in contrast to their no-intervention controls, would exhibit a greater decrease in their acceptance of rape myths.

Multivariate analyses of variance (MANOVAs) followed by univariate analyses (ANOVAs) of all significant multivariate effects were used to test part of Hypothesis 3: Traditionality would be a strong predictor of rape-related attitudes. This type of analysis was followed by planned Tukey's HSD tests applied to all significant univariate effects. As with the tests of intervention effects, chi-square tests were used to assess the effects of

traditionality on participants' phone appeal responses. Multivariate analyses of covariance (MANCOVAs) were used to test a final part of Hypothesis 3: participants' traditionality would be a more powerful predictor of rape-related attitudes and phone appeal responses than would be rape myth acceptance.

Finally, multivariate analyses of covariance (MANCOVAs) were used to test Hypothesis 4: Participants' traditionality would not be a function of their history of sexual aggression or victimization. Because of the conceptual independence of the 3 independent variables, type III as opposed to type I sums of squares served as the criteria for all MANOVAs, MANCOVAs, and ANOVAs.

Hypothesis 1

To examine the relationship between men's and women's traditionality (pretest SRS score) and their rape myth acceptance (pretest RMAS score) as well as their history of sexual aggression or victimization (SES score), Pearson correlation coefficients were generated. As predicted, pretest SRS was positively correlated with pretest RMAS for both men, $r=.47$, $p<.0001$, and women, $r=.46$, $p<.0001$. Contrary to predictions, pretest SRS was not correlated with SES for men, $r=.14$, $p>.1$, and was negatively correlated with SES for women, $r=-.21$, $p<.05$.

Hypothesis 2

Because of the high degree of intercorrelation among the 10 dependent variables, a 5 (traditionality) x 2 (treatment/control) x 2 (sex) multivariate analysis of variance (MANOVA) was used as a conservative statistical approach to examine the effects of the independent variables. The MANOVA yielded significant main effects for treatment, $F(10,216)=1.71$, $p<.05$, traditionality, $F(40,821)=2.64$, $p<.0001$, and sex, $F(10,216)=5.84$, $p<.0001$, warranting univariate analyses of these effects. No interactions were significant.

Rape-Related Posttest Attitudes

Individual ANOVAs revealed significant main effects for treatment on participants' scores on the RMAS, $F(1,225)=5.62$, $p<.01$, and AIV, $F(1,225)=4.74$, $p<.05$, but not on the ASB. Significant main effects for treatment were also found for participants' vignette responses, concerning Amy's responsibility, $F(1,225)=6.04$, $p<.01$, Mike's responsibility, $F(1,225)=4.19$, $p<.05$, and Amy's desire for sex, $F(1,225)=3.78$, $p<.05$, but not the justifiability of Mike's actions (see Table 2). These results partially support the hypothesis that participants who heard the presentation would exhibit less rape-supportive attitudes than participants who did not hear the presentation.

Table 2

Dependent Variable Means and Standard Deviations: Treatment

	Treatment		Control	
	M	SD	M	SD
Posttest RMAS ¹	40.11	11.20	42.10	11.45*
AIV ²	12.37	5.46	13.39	5.37*
ASB ³	25.45	8.38	25.77	7.69
Amy Responsible	2.82	2.38	3.25	2.69*
Mike Responsible	0.59	1.21	0.81	1.24*
Amy Wants Sex	1.51	2.07	1.76	2.11*
Mike Justified	0.85	1.68	0.97	1.85
Amount of Time Volunteered	1.02	1.27	0.66	1.24
Amount of Call Heard	2.89	0.32	2.94	0.24
Favorable Comment	0.43	0.50	0.34	0.48

¹Posttest Rape Myth Acceptance Scale

²Attitudes Toward Interpersonal Violence Scale

³Adversarial Sexual Beliefs Scale

*denotes significant difference between means

Note: For first seven variables ("Posttest RMAS" through "Mike Justified"), higher scores represent more rape-supportive responses. For last three variables, lower scores represent more rape-supportive responses.

Phone Appeal Responses

Chi-square tests were used to determine the differential likelihood of volunteering any time for the proposed women's safety projects (irrespective of length of time) between treatment and control participants. In other words, participants' willingness to volunteer, as opposed to the amount of time volunteered, was examined. Results indicated that the treatment group was significantly more likely to volunteer than was the control group, $\chi^2(df=1)=9.06$, $p<.01$, with 63 of 126 treatment participants volunteering some time, compared to only 37 of 119 control participants. However, participants in the treatment group, compared to controls, did not demonstrate a greater likelihood of making any positive comments regarding the phone appeal nor did they listen longer to the appeal.

Repeated Measures

To test the hypothesis that the treatment would decrease participants' adherence to rape myths, a repeated measures analysis of variance was performed. The ANOVA revealed a significant decrease in RMAS score from pretest to posttest, $F(1,243)=7.54$, $p<.005$. Moreover, a significant RMAS x treatment interaction, $F(1,243)=3.04$, $p<.05$, indicated that the decrease among participants who had heard the presentation was greater than the decrease among those who did not hear the presentation, apparently supporting the hypothesis. Means are presented in Table 3.

Table 3

Means and Standard Deviations for Repeated Measure:
Rape Myth Acceptance

	Treatment		Control	
	M	SD	M	SD
Pretest RMAS ¹	42.52	12.05	42.64	11.38
Posttest RMAS ¹	40.11	11.20	42.10	11.45

¹Rape Myth Acceptance Scale

Hypothesis 3

As reported in relation to Hypothesis 2, a MANOVA yielded a significant main effect for traditionality, warranting univariate analyses of the effects of traditionality.

Rape-Related Posttest Attitudes

Individual ANOVAs revealed significant main effects for traditionality on participants' scores on the RMAS, $F(4,225)=9.04$, $p<.0001$, AIV, $F(4,225)=6.81$, $p<.0001$, and ASB, $F(4,225)=9.94$, $p<.0001$. Significant main effects for traditionality were also found for participants' vignette responses, concerning Amy's responsibility, $F(4,225)=4.26$, $p<.005$, Mike's responsibility, $F(4,225)=6.54$, $p<.0001$, Amy's desire for sex, $F(4,225)=4.00$, $p<.005$, and the justifiability

of Mike's actions, $F(4,225)=4.60$, $p<.001$ (see Table 4).

These results support the notion that participants with high traditionality, as indicated by pretest SRS scores, exhibit more rape-supportive attitudes than participants with lower traditionality.

To examine more closely the effects of the five levels of traditionality on the dependent measures, Tukey's studentized range (HSD) analyses were performed. The resulting comparisons of means for the main effects of traditionality are presented in Table 4.

Phone Appeal Responses

Chi-square tests revealed no significant main effects for traditionality on participants' favorable comments regarding the proposed projects, time volunteered to assist with the projects, nor amount of time spent listening to the phone appeal.

Rape Myth Acceptance as Mediator of Main Effects

To test the hypothesis that traditionality would be a powerful predictor of rape-related attitudes and phone appeal responses, independent of rape myth acceptance (as measured by pretest RMAS scores), a 5 (traditionality) $\times$ 2 (treatment/control) $\times$ 2 (sex) multivariate analysis of covariance (MANCOVA) was performed. Pretest RMAS served as the covariate. It was demonstrated that treatment, $F(10,228)=1.92$, $p<.05$, traditionality, $F(40,866)=1.51$, $p<.05$, and sex, $F(10,228)=2.56$, $p<.005$, all retained their main

Table 4

Dependent Variable Means: Traditionality

	Level of Traditionality (5 = most traditional)				
	1	2	3	4	5
Posttest RMAS ¹	33.46 cde	37.52 ce	44.21 ab	42.34 ae	47.86 abd
AIV ²	10.25 cde	11.31 e	13.69 a	13.32 a	15.82 ab
ASB ³	20.44 cde	22.69 cde	27.56 ab	27.16 ab	30.31 ab
Amy Responsible	2.10 e	2.65 e	2.94 e	3.07	4.39 abc
Mike Responsible	0.35 e	0.40 e	0.69 e	0.68	1.35 abc
Amy Wants Sex	0.94 e	1.06 e	1.60	2.02	2.61 ab
Mike Justified	0.38 e	0.52 e	1.13	0.77	1.73 ab
Amount of Time Volunteered	0.83	1.00	1.12	0.50	0.71
Amount of Call Heard	2.96	2.87	2.92	2.89	2.94
Favorable Comment	0.46	0.46	0.27	0.27	0.47

¹Posttest Rape Myth Acceptance Scale²Attitudes Toward Interpersonal Violence Scale³Adversarial Sexual Beliefs Scale

Table 4--continued.

"a" denotes significantly different from level 1
traditionality mean ($p < \alpha = .05$)

"b" denotes significantly different from level 2
traditionality mean ($p < \alpha = .05$)

"c" denotes significantly different from level 3
traditionality mean ($p < \alpha = .05$)

"d" denotes significantly different from level 4
traditionality mean ($p < \alpha = .05$)

"e" denotes significantly different from level 5
traditionality mean ($p < \alpha = .05$)

Note: For first seven variables ("Posttest RMAS" through "Mike Justified"), higher scores represent more rape-supportive responses. For last three variables, lower scores represent more rape-supportive responses.

effects despite pretest RMAS being covaried out. This supports the hypothesis that traditionality is a strong predictor of the dependent measures and not simply a function of rape myth acceptance.

Hypothesis 4

History of Sexual Aggression or Victimization as Mediator of Main Effects

To further test the hypothesis that traditionality would be a powerful predictor of rape-related attitudes and phone appeal responses, and to discover whether participants' traditionality could be a function of their history of sexual aggression or victimization, a second 5 (traditionality) $\times$ 2 (treatment/control) $\times$ 2 (sex) multivariate analysis of covariance (MANCOVA) was performed. Participants' SES scores served as the covariate. It was demonstrated that treatment,

$F(10,228)=1.82$, $p<.05$, traditionality, $F(40,866)=2.43$, $p<.0001$, and sex, $F(10,228)=5.72$, $p<.0001$, all retained their main effects despite SES being covaried out. This further supports the hypothesis that traditionality is a strong predictor of the dependent measures and indicates the improbability that participants' traditionality is a function of their history of sexual aggression or victimization.

Additional Findings: Sex

Rape-Related Posttest Attitudes

Individual ANOVAs revealed significant main effects for sex on participants' scores on the RMAS, $F(1,225)=38.81$, $p<.0001$, AIV, $F(1,225)=8.63$, $p<.005$, and ASB, $F(1,225)=4.96$, $p<.05$. However, significant main effects for sex were not found for any of the participants' vignette responses (see Table 5). These results support the notion that male participants, compared to female participants, exhibit more rape-supportive attitudes when they are assessed in survey form. However, this difference is not as apparent when participants are responding to an ambiguous date rape vignette.

Phone Appeal Responses

Chi-square tests revealed that women were significantly more likely to volunteer for the proposed projects than were men, $\chi^2(df=1)=4.11$, $p<.05$, with 58 of 123 female participants volunteering some time, compared to only 42 of 122 male participants. Women also were significantly more likely to

Table 5

Dependent Variable Means and Standard Deviations: Sex

	Male		Female	
	M	SD	M	SD
Posttest RMAS ¹	46.29	12.14	35.91	7.56*
AIV ²	14.48	5.89	11.27	4.39*
ASB ³	27.95	8.23	23.28	7.15*
Amy Responsible	3.34	2.50	2.72	2.55
Mike Responsible	0.84	1.38	0.54	1.03
Amy Wants Sex	1.99	2.24	1.28	1.87
Mike Justified	1.05	1.89	0.77	1.62
Amount of Time Volunteered	0.66	1.21	1.03	1.29
Amount of Call Heard	2.92	0.28	2.91	0.29
Favorable Comment	0.32	0.47	0.46	0.50

¹Posttest Rape Myth Acceptance Scale²Attitudes Toward Interpersonal Violence Scale³Adversarial Sexual Beliefs Scale

*denotes significant difference between means

Note: For first seven variables ("Posttest RMAS" through "Mike Justified"), higher scores represent more rape-supportive responses. For last three variables, lower scores represent more rape-supportive responses.

make positive comments than were men, $\chi^2(df=1)=4.75$, $p<.03$, with 56 of 123 female participants making at least one positive comment, compared to only 39 of 122 male participants. However, male and female participants did not differ with respect to how long they listened to the phone appeal.

Additional Findings: Repeated Measures of Traditionality

A second repeated measures analysis of variance was performed to explore whether traditionality would change over time, as well as whether it would change as a result of the treatment. The ANOVA revealed a significant decrease in SRS score from pretest to posttest, $F(1,243)=17.34$, $p<.0001$. However, the SRS x treatment interaction was not significant. Means are presented in Table 6.

Table 6

Means and Standard Deviations for Repeated Measure: Traditionality

	Treatment		Control	
	M	SD	M	SD
Pretest SRS ¹	27.88	8.62	27.83	8.81
Posttest SRS ¹	25.90	8.39	26.19	8.57

¹Sex-Role Stereotyping Scale

CHAPTER 5 DISCUSSION

Effects of Intervention

A primary goal of this investigation was to determine whether it is possible to change the rape-supportive attitudes of individuals regarded as "high-risk" for involvement in date rape. Such attitudes are important because they have been associated with actual rapist and victim involvement in rape (Jenkins & Dambrot, 1987; Koralewski & Conger, 1992; Muehlenhard & Linton, 1987; Quackenbush, 1989). Although several interventions have been successful in changing rape-supportive attitudes (Check & Malamuth, 1984; Feltey et al., 1991; Gilbert et al., 1991; Harrison et al., 1991; Johnson & Russ, 1989; Lee, 1987; Malamuth & Check, 1984), none have specifically targeted "high-risk" individuals. Moreover, only a handful have included female participants (Check & Malamuth, 1984; Feltey et al., 1991; Johnson & Russ, 1989; Malamuth & Check, 1984), whose attitudes play a significant role in the prevalence and consequences of date rape (Bridges, 1991; Collier & Resick, 1987; Cornett & Shuntich, 1991; Fischer, 1986; Kiernan & Taylor, 1990; Miller & Marshall, 1987; Muehlenhard, 1988;

Muehlenhard & MacNaughton, 1988; Roth et al., 1990; Sandberg et al. 1987).

The present study's specific question was whether "high-risk" individuals, defined as both men and women with high degrees of traditional sex-role stereotyping, could be affected by a psychoeducational intervention that had been effective with less traditional individuals (Gilbert et al., 1991). The results of this study provide support for this possibility, thus making significant strides toward generalizing the Gilbert et al. (1991) intervention to potential sources of rape prevention.

First, participants who received the intervention, compared to their control counterparts, exhibited significantly less rape-supportive posttest attitudes on the Rape Myth Acceptance Scale (RMAS) and the Attitudes Toward Interpersonal Violence Scale (AIV). This was true for both men and women at all five levels of traditionality. Although this difference was not found for Adversarial Sexual Beliefs Scale (ASB) scores, it is possible that this measure was not particularly sensitive to the effects of the intervention. The items comprising the ASB assess the participants' negative beliefs toward the opposite sex, but none deal with physical force of any kind. In contrast, the RMAS and the AIV are comprised almost entirely of items involving a man's use of physical force with a woman, and most of these items deal directly with rape. Because the presentation dealt

explicitly with the inappropriateness of physical force in general and rape in particular, it more likely influenced RMAS and AIV scores and not ASB scores.

Second, participants who heard the presentation provided less rape-supportive vignette responses than those who did not. This was also true at all levels of traditionality. Specifically, participants saw the victim as less responsible and less desiring of sex and the rapist as more responsible. Surprisingly, although the difference between control and experimental participants' responses regarding the justifiability of Mike's actions was in the expected direction, it was not statistically significant. However, this may have been a result of a floor effect; on a scale ranging from 0 (not at all justified) to 9 (very much justified) the means (with standard deviations in parentheses) for experimental and control participants were 0.85 (1.68) and 0.97 (1.85), respectively.

Third, in the comparison of pretest and posttest RMAS scores, participants who had heard the presentation exhibited a significantly greater decrease in myth acceptance than did those who did not hear the presentation. The intervention apparently did not have the same effect on Sex-Role Stereotyping Scale (SRS) scores, but as with the ASB, the SRS does not deal with physical force nor rape and was probably not as sensitive to the effects of the intervention.

Although relatively consistent support was gathered for the hypothesis that the intervention would decrease rape-supportive attitudinal responding, the same cannot be said for the intervention's effects on the phone appeal measures. Though experimental participants, in contrast with control participants, were more likely to volunteer time for the proposed women's safety projects, they were not more likely to make positive comments regarding them nor to listen longer to the appeal. This pattern of results is the exact opposite of that obtained in the Gilbert et al. (1991) study.

One reason may be that the callers in the present study differed in some way from those in the Gilbert et al. (1991) study, although they used an identical script. It is also possible that the samples differed in some way. Regarding time listened to the appeal, the lack of differences in the present study appears to be a result of a ceiling effect; the means (with standard deviations in parentheses) for experimental and control participants were 2.89 (0.32) and 2.94 (0.24), respectively (participants were assigned a score of "3" if they heard the entire appeal). In any case, of the three measures, willingness to volunteer appears to be most behaviorally relevant. Therefore, the results of the present study suggest that the data of the Gilbert et al. (1991) study, if re-analyzed to examine participants' likelihood of volunteering as opposed to amount of time volunteered, might

reveal even greater behavioral relevance of their intervention.

Although the treatment and control participants' differential willingness to volunteer suggests that postintervention attitudinal differences were a result of the intervention, the lack of differences on the other behavioral measures leaves open the possibility that experimental demand accounted for at least some of the difference. For example, participants may have responded out of a wish to appear socially desirable, or to be a "good" participant and help the experimenter find what he or she was looking for. This is more likely when one considers that the control group simply showed up, filled out a questionnaire for approximately 15 minutes, and left, while the treatment group was exposed to a 1-hour presentation directly related to several of the items on the questionnaire. This feature of the design is an important threat to its internal validity, and it could have been addressed more appropriately if the control group had also received a presentation, albeit unrelated to rape issues.

In any case, while experimental demand cannot be ruled out, neither can the conclusion that the attitudinal responses were indicative of participants' attitudes and not merely experimental demand. Similarly, one cannot reject the notion that attitude change, if obtained, endured over the month between the immediate posttest and the phone appeal. To safeguard against forms of demand such as social

desirability, participants' responses were completely confidential, and they wrote only their social security number and their responses on the posttest answer sheet. They were allowed to leave as soon as they completed the questions, and their answer sheet was placed face down by the experimenter when they handed it in. Given these procedures, coupled with the difference in willingness to volunteer, it may be appropriate to assume that participants' responses reflected their attitudes and not experimental demand.

Effects of Traditionality

Prior research has indicated that traditionality is associated with rape-supportive attitudes (Check & Malamuth, 1983; Collier & Resick, 1987; Fischer, 1986; Fischer, 1987; Muehlenhard, 1988; Muehlenhard & MacNaughton, 1988; Muehlenhard et al., 1985). Therefore, one of the main hypotheses of the present study was that traditionality would be a powerful predictor of posttest attitudinal responses. In support of this hypothesis, participants' scores on the RMAS, AIV, and ASB, as well as all four of their vignette responses, significantly depended on their pretest SRS score. With few exceptions (see Table 4), participants with higher traditionality exhibited more rape-supportive attitudes than participants with lower traditionality. In addition, support was obtained for the hypothesis that for both men and women, traditionality would be positively correlated with preintervention rape myth acceptance.

In addition to its relationship with rape-supportive attitudes, traditionality has been linked with male sexual aggression and female sexual victimization (Byers & Wilson, 1985; Koralewski & Conger, 1992; Malamuth, 1988; Muehlenhard & Linton, 1987; Scott & Tetreault, 1986). For this reason, more traditional participants in the present study were expected to respond less favorably to the behaviorally relevant phone appeal regarding woman's safety projects. Contrary to predictions, however, there were no significant main effects for traditionality on participants' responses to the phone appeal. However, although the phone appeal measures have been shown to be sensitive to the intervention in both the present study and the Gilbert et al. (1991) investigation, prior research has not made it clear whether they are sensitive to differences in traditionality. Therefore, one cannot rule out the possibility that such attitudes will endure and play a role in date rape situations.

Effects of Sex

Although no specific predictions were made regarding the effects of sex on the dependent variables, there were significant differences between men and women on many of these measures. Consistent with several studies (Burt, 1980; Dull & Giacopassi, 1987; Feltey et al., 1991; Giacopassi & Dull, 1986; Hamilton & Yee, 1990; Jenkins & Dambrot, 1987; Muehlenhard & Linton, 1987), men scored higher than women on

the RMAS, AIV, and ASB. However, similar differences were not found for any of the participants' vignette responses. This may indicate that sex differences in rape-supportive attitudes may be less apparent when a situation is ambiguous. This idea is consistent with findings that, when reading rape vignettes, women view the victim of an acquaintance rape as more responsible than the victim of a stranger rape (Tetreault & Barnett, 1987) and are less likely to view a forced intercourse situation as rape when the man pays for the date as opposed to a "pick up" situation (Jenkins & Dambrot, 1987). However, it is inconsistent with the findings of several other studies in which sex differences occur even when the vignette depicts ambiguous date and acquaintance rape situations (Bridges, 1991; Johnson & Russ, 1989; Kanekar et al., 1991; Muehlenhard, 1988; Struckman-Johnson & Struckman-Johnson, 1991). Given these apparently contradictory findings, future research appears necessary to better understand sex differences in such vignette responses.

Finally, women made a greater number of favorable comments regarding the proposed projects of the phone appeal and volunteered more time to assist with the projects. This is especially interesting considering the lack of such differences for levels of traditionality. Perhaps this suggests that responses to an appeal for help with women's safety projects better reflect differences in concern for the welfare of women than variability in traditional attitudes

concerning sex roles. If so, it is possible that responses to the phone appeal measures will generalize to behavior in potential rape situations. Unfortunately, there appears to be no extant literature reporting the use of such dependent measures with female participants; the Gilbert et al. (1991) study used only men.

Traditionality and Behavior

Contrary to expectations, support was not obtained for the hypothesis that traditionality would be positively correlated with history of sexual aggression or victimization. This is surprising because such relationships have been reported in prior research (e.g., Muehlenhard & MacNaughton, 1988; Scott & Tetreault, 1986). However, it is possible that the participants in this study simply were not as sexually experienced as those in prior studies, making them less likely to have been sexually aggressive or victimized. This is likely for two reasons. First, these participants were relatively young; they were comprised almost entirely of freshmen in their first semester of college. Second, their scores on the SES were low, with a mean of 1.82 for men and 2.89 for women. It is, therefore, quite possible that the predicted correlation will increase as these participants gain more exposure to sexual situations.

A second hypothesis concerning the relationship between traditionality and behavior was that participants'

traditionality would not be a function of their history of sexual aggression or victimization. Strong support was gained for this notion, as traditionality maintained its predictive power when SES was treated as a covariate. Coupled with the finding that participants varied more widely in traditionality than SES, this suggests that a person's traditionality may influence his or her experience with sexual aggression or victimization rather than vice versa. This has important implications for efforts to prevent rape; if traditionality can be regarded as an important cause (and not merely a concomitant) of involvement in rape on college campuses, targeting interventions toward highly traditional individuals may be essential.

Although findings of the present study and prior research indicate that traditionality does appear to be a potent predictor of rape-supportive attitudes and date rape itself, it should not be regarded as the only predictor. For example, if participants in the present study had had more experience with sexual aggression, SES may have served as a more powerful covariate. This might suggest that such experience can mediate traditionality's effects on rape-supportive attitudes and further experience. Therefore, individuals with such prior experience might also be targeted for intervention.

Traditionality and Myth Acceptance

A final hypothesis was that traditionality would serve as a more powerful predictor than rape myth acceptance. This is important because adherence to rape myths has been linked with experience with rape (Koralewski & Conger, 1992; Muehlenhard & Linton, 1987). The multivariate analyses provided support for the hypothesis, indicating that traditionality maintained its predictive power when pretest RMAS was treated as a covariate.

CHAPTER 6 CONCLUSION

In conclusion, the present study demonstrated that a psychoeducational intervention could change the behaviorally relevant rape-supportive attitudes of men and women at several levels of traditionality, and also made participants more likely to volunteer at least some time for proposed women's safety projects. It was also shown that participants' traditionality was not a function of their history of sexual aggression or victimization and was a powerful predictor of rape-related attitudes.

Limiting the findings regarding traditionality, however, was the discovery that measures of traditionality did not predict participants' responses to a phone appeal regarding women's safety projects. Therefore, one must be cautious about generalizing these results to actual behavior.

A second limitation of this study is its scope. First, the intervention and several of the dependent variables were geared toward an investigation of only one form of sexual aggression: date rape. Second, the participants were mostly first-year students at a large university. This was appropriate, as date rape often occurs among college students (e.g., Struckman-Johnson, 1988, cited in Struckman-Johnson

& Struckman-Johnson, 1991). Nevertheless, these findings should not necessarily be generalized to different populations and different types of sexual aggression.

A third limitation concerns the possibility of an interaction of pretesting and treatment; it may be that the intervention is successful only after the participant is first "primed" by the pretest items used in this study (RMAS and SRS). Because similar pretesting was done in the Gilbert et al. (1991) study, this possibility cannot yet be dismissed. Although in the present study the pretest items were imbedded among many others, they are quite memorable items. Therefore, before making any statements concerning the intervention's effectiveness in and of itself, studies using designs such as the Solomon Four-Group should be performed to control for pretest effects.

Given the preceding caveat, the findings of the present study have important implications for future attempts to prevent date rape on college campuses. One set of implications concerns the interventions themselves. It appears that psychoeducational presentations, such as the one developed by Gilbert et al. (1991) and used in the present study, are capable of changing behaviorally relevant attitudes, with results concerning actual behavior being mixed. Therefore, it is important that similar interventions be used on college campuses and in the community (although it will be important to first determine whether such

interventions are effective in other settings). However, considering that traditionality is such a potent predictor of rape-related attitudes and behavior, it may be important for interventions to target traditional attitudes themselves, such as those measured by the SRS. The presentation used in the present investigation does not attempt to do this as thoroughly as may be necessary to change such attitudes, as evidenced by the lack of change in SRS scores.

A second set of implications concerns the targets of interventions designed to prevent rape. Given the findings already discussed, it appears especially important to include traditional individuals. In addition, although women's attitudes may be less rape-supportive than men's, this difference may not be as significant in ambiguous situations, as evidenced by the lack of sex differences for the vignette responses in the present study. Therefore, it is very important to include women in psychoeducational presentations or other interventions.

It is suggested that future research be done to test the effectiveness of variations of the presentation used in this study, such as those more specifically geared toward changing traditional attitudes. Such investigations should include individuals of various ages, cultures, and histories of sexual aggression or victimization and should not be limited to university or college settings.

Finally, although the present study (a) provides further support for the view that traditionality is an important variable to consider when investigating date rape (e.g., Muehlenhard, 1988) and (b) demonstrates that it is possible to change behaviorally-relevant attitudes of traditional individuals, more research needs to be done concerning the actual behavioral consequences of both traditional attitudes and anti-rape interventions. For example, a study similar to the present investigation could be performed in which the SES is used as a follow-up measure of sexual aggression or victimization. The SES could be administered annually to participants for their entire undergraduate career, allowing one to determine whether interventions such as the one used in the present study can actually prevent date rape. The present investigation suggests that this is possible; yet, further evidence is required.

APPENDIX A
PRESCREENING QUESTIONNAIRE

In this questionnaire you will be asked a variety of questions. Some of the instructions are complicated; please read them carefully, or ask someone for help if you do not understand. Please be assured that your answers will be kept strictly confidential. Your responses will be used only for the experiments this semester; afterwards, any information that identifies you (e.g., your name, bar code #, etc.) will be removed.

DIRECTIONS

FIRST: Last Name, First Name, Middle Initial. Please both write in and bubble in.

SECOND: Identification number and special codes. In lower left-hand corner of the bubble sheet, please bubble in your: (1) Social Security Number, (2) bar code number, and (3) your telephone number. Do not leave empty spaces between these three, or they will not fit.

THIRD: Complete the following questions by bubbling in the appropriate answer.

Please indicate your agreement or disagreement with the following statements. Mark your responses on your answer sheet, using the scale below:

1	2	3	4	5	6	7
Strongly Agree			Neutral	Strongly Disagree		

1. A man should fight when the woman he's with is insulted by another man.
2. It is acceptable for the woman to pay for the date.
3. A woman should be a virgin when she marries.
4. There is something wrong with a woman who doesn't want to marry and raise a family.

PLEASE GO ON TO THE NEXT PAGE

- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----------------|---|---|---------|---|-------------------|---|
| Strongly Agree | | | Neutral | | Strongly Disagree | |
| 5. | A wife should never contradict her husband in public. | | | | | |
| 6. | It is better for a woman to use her feminine charm to get what she wants rather than to ask for it outright. | | | | | |
| 7. | It is acceptable for a woman to have a career, but marriage and family should come first. | | | | | |
| 8. | It looks worse for a woman to be drunk than for a man to be drunk. | | | | | |
| 9. | There is nothing wrong with a woman going to a bar alone. | | | | | |
| 10. | A woman who goes to the home or apartment of a man on their first date implies that she is willing to have sex. | | | | | |
| 11. | Any female can get raped. | | | | | |
| 12. | One reason that woman falsely report a rape is that they frequently have a need to call attention to themselves. | | | | | |
| 13. | Any healthy woman can successfully resist a rapist if she really wants to. | | | | | |
| 14. | When women go around braless or wearing short skirts and tight tops, they are just asking for trouble. | | | | | |
| 15. | In the majority of rapes, the victim is promiscuous or has a bad reputation. | | | | | |
| 16. | If a girl engages in necking or petting and she lets things get out of hand, it is her own fault if her partner forces sex on her. | | | | | |
| 17. | Women who get raped while hitchhiking get what they deserve. | | | | | |
| 18. | A woman who is stuck-up and thinks she is too good to talk to guys on the street deserves to be taught a lesson. | | | | | |
| 19. | Many women have an unconscious wish to be raped, and may then unconsciously set up a situation in which they are likely to be attacked. | | | | | |
| 20. | If a woman gets drunk at a party and has intercourse with a man whom she's just met there, she should be considered "fair game" to other males at the party who want to have sex with her too, whether she wants to or not. | | | | | |

PLEASE GO ON TO THE NEXT PAGE

1 2 3 4 5

almost all about 3/4 about half about 1/4 almost none

21. What percentage of women who report a rape would you say are lying because they are angry and want to get back at the man they accuse?
22. What percentage of reported rapes would you guess were merely invented by women who discovered they were pregnant and wanted to protect their own reputation?

1 2 3 4 5

almost all about 3/4 about half about 1/4 almost none

A person comes to you and claims they were raped. Using the scale below, please indicate how likely you would be to believe the statement if the person were

1 2 3 4 5

always frequently sometimes rarely never

23. your best friend.
24. an Indian woman.
25. a neighborhood woman.
26. a young boy.
27. a black woman.
28. a white woman.

THANK YOU FOR COMPLETING THE QUESTIONNAIRE

APPENDIX B INTERVENTION TRANSCRIPT

[Woman:] We are here today to talk to you about relationships and sexual communication. What we mean by sexual communication is how we all go about expressing desire for sexual intimacy with others. When we say sexual intimacy, we are referring to anything that is related to sexual attraction. This may be behavior like asking a woman out for a date, but mostly we will be talking about sexual activity, including touching, kissing and sexual intercourse.

As we all know, sexual communication can be confusing and anxiety provoking at times. Our purpose is to provide you with information, and to encourage you to think about several issues that often cause problems between men and women regarding sexual intimacy.

[Man:] The first issue we want to discuss concerns what we call gender role socialization. Gender role socialization has to do with what we have all been taught to believe that we, as men or women, should be or are, and what we believe members of the opposite sex should be, or are. Of course, all women and men aren't taught exactly the same things so I will be talking about men and women in general. Maybe some of you have been taught that it is very important for men to be competent, achieving, unemotional, tough, make a lot of money, have a lot of power. Maybe some of you have been taught that it's important for men to be aggressive, to be a competitor, to be able to handle all situations. Think about the men in the media that are set up to be models. Most are, at minimum, rich, powerful, and popular with women. In fact, you can all probably think of situations in which boys have talked about who they could push around or who they've slept with, and other boys somehow felt that they too should be like that to be a man. Let's think about how realistic that image of manhood is. I don't know of any men who always feel in control of situations, who are always tough, who never feel hurt, or who never care about others. In fact, this view of what men should be or are seems pretty cruel to ask of men. As people in the helping professions, we know it can be very dissatisfying to not have caring relationships with others and it can be very harmful to ignore our own feelings. The pressure to always achieve and compete and be aggressive creates a lot of stress for men. Think about how different we all are. It is clear that what men really are varies a

great deal. Let's each take a minute to think about ways we as individual men or (previous 5 words not read to female participants) the men we know well are different from the traditional male role. [Pause.] Some of those differences are good ones for romantic or sexual relationships. And my guess is that some of the times that men have acted similarly to the traditional model of manhood, it has not been helpful to their relationships with women.

Now let's take a look at what women are taught about being a woman. For example, women are taught to value caring, consideration, and cooperation. They are taught that feelings are important and should be expressed--though not always directly and not in a negative or rejecting way. Think about the women you know, sisters or friends or your mother (or yourself.) (rest of sentence not read to female participants) or your girlfriend, or your wife if you are married. Think about what they have probably been taught about being female, and what they look for in relationships. [Pause.]

There are several points I want to make regarding roles for men and women. The first is that it is clear that all men and women do not and cannot fit into traditional roles. The second is that these traditional models of men and women really don't help us to understand relationships. Since the women (men) you have been or will be in romantic and sexual relationships with aren't all alike, the traditional roles don't really help you in knowing what to expect from a relationship with a particular woman (man). You will need to get to know her (him) as an individual, just as she (he) will need to get to know you as an individual. A third point is that the traditional role for men really doesn't guide you (them) very much in knowing the best way to attract women, or to establish or maintain a relationship with a woman. Even if a woman is similar to the traditional role, since she would value caring, consideration, and the emotional side of relationships, traditional characteristics of the male model, such as aggressiveness and not expressing feelings, may not be attractive to her.

[Woman:] Now let's talk specifically about such beliefs as they relate to dating or sexual situations. First, let's look at what women are taught about being the female in a dating or sexual situation. A lot of women are taught that the primary purpose of dating is to find a marriage partner or at least to establish a meaningful relationship with a man. Aside from the characteristics of the traditional female role, which we already mentioned, society also tells us that women should be physically attractive, but not too sexually experienced. That is, for women, society says sexual intimacy is only supposed to occur when the relationship is well established. Another concern for women is the possibility of pregnancy if the level of sexual intimacy reaches intercourse. So women are taught that it is

important to establish relationships with men; they are taught to be physically attractive but not to engage in sexual activity to any great degree until the relationship is well established; and they are concerned about pregnancy.

But society tells men a different thing about dating. Men are typically taught that sexual intimacy is a major goal of dating, with or without an established relationship. Masculinity and feeling cared for as a man in this culture are often tied up with sexual activity and experience. When you put what women are taught with what men are taught, the potential for problems is great. Women are taught to be concerned about the emotional side of the relationship, and, because of pregnancy and what may be considered proper for women, they may want the sexual intimacy to stay at a lower level. Men, on the other hand, are taught to seek increasing levels of sexual intimacy. So you often have two people working for different goals in these relationships. In fact, research shows that men and women do indeed have different expectations for the level of sexual intimacy in a dating situation and that they misinterpret each others' behavior and cues regarding desire for sexual intimacy. That is, men typically expect more intimacy than women do and they tend to interpret cues as having more sexual meaning than women do. Here's an example from one study: Suppose a couple goes to the man's home for a date. Men typically think that means that both the man and the woman desire a great deal of sexual intimacy. Women, on the other hand, think that means they both desire a moderate level of sexual intimacy, though they think the man desires a greater level than the woman does. So men appear to be overestimating women's sexual interest and women are somewhat underestimating men's interest.

[Man:] The situation is complicated even more by the fact that we are all taught not to talk about sexual matters. Instead, we rely on those faulty stereotypes of what men and women are, and go around trying to read each others' behavior. We try to guess about what our partner wants instead of asking when we don't know. You can all probably think of situations you've been in that were like this. This is a risky way to communicate, especially when the consequences of being wrong in our guesses are considered. Let's use the example of kissing. Suppose you are out with a woman (man) and you would like to kiss her (him), but you aren't sure if that is what she (he) wants. If you decide to kiss her (him) anyway, she (he) may turn out to have wanted this too, but she (he) also may turn out to be angry or offended. This doesn't do either of you or your relationship any good. She (He) might feel she (he) has to be on guard with you now and may even decide to end the relationship. And you may feel rejected or disappointed or frustrated. As you can imagine, when this happens it's going to be difficult to establish intimacy and trust in the relationship. This is a problem no matter what the previous

level of sexual intimacy was--if you want to engage in some sexual activity and you aren't sure that she (he) wants to also, the same consequences can occur.

So what can you do to avoid these consequences? You can either talk to her (him) about it or you can wait until a time when you are sure. You can say to her (him) something like, "I would like to kiss you right now but I don't know if you want that or not." It may be difficult for one or both of you to talk about it directly, but the consequences of not being sure are even more difficult. If you ask her (him) and she (he) tells you she (he) doesn't want to kiss you, you may still feel disappointed or rejected. But you would probably feel even more disappointed, rejected, or even embarrassed, if you actually attempted to kiss her (him) and she (he) didn't want to. Also, when you ask, as long as there's no pressure involved, she (he) won't feel like she (he) has to be on guard with you. If you decide to just wait and it turns out that she (he) did want to engage in whatever sexual activity you wanted, the only negative thing that has happened is that you both missed one opportunity. If you both want that sexual contact, there will be other opportunities and you will sooner or later be more open in expressing yourselves.

So we would like to suggest that it is always better for you, for her (him), and for the relationship, to be open about what you want and to be sure she (he) wants that level of sexual intimacy too. We aren't saying that the responsibility for all communication about sexual matters lies with men (women). Women (Men) share that responsibility. All we are saying is that you are responsible for your own actions. And, again, we are suggesting that you are much better off to be sure the woman (man) wants what you want before you act.

The kinds of difficulties we are talking about can occur after marriage as well. Even though marriage usually means that both people want a high level of sexual intimacy, it doesn't mean that at every instance when one partner wants sexual activity, the other will want it too or desire the same type of activity. It is just as important to be sure your partner desires the same things when you are married as before.

[Woman:] Another issue that is important to consider is what you expect male-female relationships to be like. Research shows that some people expect romantic relationships to be a contest of wills or a bargaining process. Some people think that all men are in relationships with women only to manipulate them into having sex. And some think all women are manipulative in relationships to get men's money or to trick them into marriage. People with such views see romantic or sexual relationships as a game or a contest, with each partner doing whatever is required to get what they want. Maybe some of you believe this and maybe some of you

have been in relationships that were like this. But romantic or sexual relationships don't need to be like this. We each have a choice about what kind of relationships we have and we each contribute to the way our relationships turn out.

Some of you may be asking, "What's wrong with relationships that involve game-playing?" What's wrong with it is that game-playing, whether by you or by her (him), introduces mistrust and the possibility for a lot of anger and hostility.

Some of you may have had experiences in which you weren't being manipulative or playing games, but your partner was. We would like to suggest that you can do a lot to change that, again, by talking about it. You can tell her (him) that you feel manipulated and that feeling manipulated makes you not trust her (him). If it feels risky to tell her (him) that directly, you may want to consider how much more risky it will be if you don't talk to her (him). If you become manipulative in turn, things are sure to get even worse. Another alternative, besides trying to talk to her (him) about it, is to get out of the relationship. Even though you may care about her (him), if you have tried to make the relationship more satisfying, but without success, it may be time to protect yourself by leaving. If you are the one who is manipulative, sooner or later she (he) is likely to leave to protect herself.

The bottom line is that when relationships involve manipulation and game-playing, someone usually gets hurt and neither of you ends up satisfied with the relationship. So, we are suggesting that you are much better off to refrain from manipulation, and if your partner is manipulative, to tell her (him) how that hurts you and your relationship or to get out.

I mentioned that some people also think of dating as a bargaining process. This is the idea that the man and the woman are somehow making a trade. For example, some people believe that if a man takes a woman out and spends a lot of time or money that now she owes him something in return. If this trade were agreed upon by both people in advance, it might work, but it sounds more like a business relationship than a romantic one. However, what usually happens in these situations is that the bargain is not agreed upon in advance. So if a man asks a woman to go to dinner, he can't assume that means she has agreed to some bargain. She may not even know that he sees it as a bargain, much less what it is he is asking for in return. If it hasn't been discussed, he can't assume any of this, and he especially can't assume she has agreed to the "trade." As we talked about before, men and women often misinterpret each others' behavior in dating situations. So looking at dating as a bargaining process doesn't help the relationship either. This view leads to relationships that are more like business deals and when the so-called bargains are not discussed openly, the potential

for misunderstanding and anger is increased. We suggest that if your (the) intent in taking a woman out is to make a trade for sexual activity, this should be stated openly and made clear so that you both can choose whether you are willing, so that you both have the same expectations. This also gives both of you the chance to consider what you want your relationship to be like and determine whether it has the potential to be that way.

[Man:] Another belief that many people have is that men should be dominant in relationships with women. Let's think about what people mean when they say the man should be dominant and the woman should be submissive. When we think about sexual intimacy, it is a pretty tough thing to expect. For example, concerning the man, do people mean he should always be the one to take the risks in asking for what he wants? That hardly seems fair to have him be the one that risks rejection all the time. It also doesn't seem fair for her to not feel free to ask for what she wants.

Maybe some people mean that the man should make all the decisions. This is troublesome too, because what if he decides to do something she doesn't want? Our society's legal and moral standards mandate that all of us have the right to determine who touches us, and where and in what way. In fact, if he molests her in certain ways or has intercourse with her when she didn't want to, he has hurt her and he has committed a crime. So again, it is hard to think of what people mean when they say the man should be dominant and the woman should be submissive. The consequences are bad for both of them if they follow this advice. We suggest that a superior alternative is for both of you to discuss decisions openly and together. Rejection risks are more equal, and there is less danger of harm.

The next issue we want to discuss concerns the use of force or coercion to get a woman to engage in sexual activity. The negative consequences of this probably seem obvious, but research shows that forced or coerced sexual activity is all too common. In fact, research indicates that 50 to 70% of women have been victimized in this way at least once. Research also shows that anywhere from 15-35% of men report that they have used force or coercion to get a woman to engage in sexual activity when she didn't want to.

Let me explain what we mean when we say "force or coercion". Force includes physical restraint such as holding someone down, or preventing them from leaving. It also includes using a weapon, hitting someone, or threatening to hurt them. Coercion can be more subtle. It may include telling a woman she owes you sexual favors because you've spent money or time with her, or telling her you love her just to engage in sexual activity, or telling her you'll end the relationship if she doesn't have sex with you this time. It isn't coercion to tell her you want a certain level of sexual intimacy in your romantic relationships and if that

isn't what she wants then you would prefer to end the relationship. But it is coercion if you use this to try to get her to engage in sexual activity when she doesn't want to.

Researchers have tried to figure out why forced and coerced sexual activity occurs. It is difficult to understand why men would engage in sexual activity with someone who doesn't want to. First, it would seem that this would be quite a blow to the ego. Sexual intimacy is partly about affection and acceptance from another person. When it is forced or coerced, it is the opposite of affectionate or accepting. The woman is likely to feel angry or rejecting instead. It seems self-defeating to set up a situation like this where he will only get a negative response. Second, as mentioned previously, the legal system and the moral standards of society tell us that using force or coercion is unacceptable. Everyone has the right to choose and to choose freely. This right to choose applies to all situations. As individuals, we don't have the right to force people to give us money or to sign contracts or anything else. So researchers have been investigating how some people have come to see the use of coercion or force in sexual situations as justifiable. The beliefs already mentioned, about roles and expectations of men and women and about the nature of sexual or romantic relationships, are part of the answer. However, it also seems that coercion and force are related to certain myths or inaccurate beliefs which we will talk about next.

[Woman:] One set of these inaccurate beliefs concerns women's sexuality. Some people believe that women enjoy sexual domination, and even that women enjoy rape. This is not true. Many researchers have interviewed women who have been forced or coerced into sexual activity, and the women simply do not report enjoying the experience. The research shows that the actual consequences to women who have been forced or coerced into sexual activity include feelings of violation, fear, anger, depression, and mistrust. For a time at least, this mistrust extends to all men. In professional terms, reactions of women or anyone who has been forced or coerced into sexual activity is called the Rape Trauma Syndrome. It is very similar to the adjustment problems of men who have been in war. Reactions to forced or coerced sexual activity are similar to war reactions because the same loss of power occurs and the same sense of helplessness is felt. The severity of the reactions depends on how helpless the person felt.

[Man:] ([Woman:]) I would like to read to you a description of forced sexual activity. As I am reading it, try to put yourself in the situation and pay attention to the feelings that you have:

I was fourteen and for the first time in my life had gone away on a weekend trip by myself. I'd taken the bus to Seattle on Friday and had spent the last two days sightseeing

and bumming around. Now it was Sunday evening, and I was in line at the bus station to get my ticket home. The place was pretty empty, and there were just a couple of people in front of me. When we moved up and there was just one old lady ahead, I decided to count my money one more time. I'd spent a little more than I expected, and knew I just had enough left for the ticket and a sandwich. When I reached for my wallet it wasn't there--lost or stolen or what, I didn't know. This startled me, 'cause I was suddenly helpless, I felt like, and started to wonder wildly what I was going to do. By now the lady in front had gone. The ticket clerk saw my confusion and asked me what was the matter. I told him about my wallet, not knowing what else to do, and he did something funny. He said he'd give me a ticket anyway, and I could get my dad to send him the money when I got home. He was an ordinary looking man of thirty or so, and I figured he took me for what I looked like and was, an ordinary middle class kid away from home and in a pinch. Problem was, though, he said, that the evening bus was full, and I'd have to wait for the one the next morning. Anything was fine at this point. I accepted the ticket with thanks, got the name and address where I could send the money, and started to walk away. He asked me where I would sleep. I was just going to sit in the station, but he said there was a decent cheap hotel nearby. I began to say, but I didn't have any money. He held out a twenty dollar bill and said he'd lend it to me. He said he trusted me. I answered sincerely that I'd return all the money just as soon as I got home, and left.

The hotel was kind of creepy but okay, and I was glad not to have to sit in the bus station all night. I was reading a magazine and thinking of going to sleep soon when there was a knock on the door. I asked who it was. When the ticket clerk said it was him, I opened the door without a thought.

He comes in and sits down and hands me a sack with a hamburger and some fries he's bought me. Afraid I'd be hungry, he says. We talk; him asking me about my family and school and stuff. After a while he gets around to do I have a girlfriend (boyfriend), and have I ever done it with a woman (man), and I get uncomfortable. He asks do I ever have girls (boys) sleep over at my house, and do we ever fool around. I'm trying to be cool, 'cause I don't know what to do. Soon as I can, I say I'm pretty tired, and would he mind going. Just a few more minutes he says, coming over to me. He starts pawing me and groping my crotch. I'm really scared, and wrestle free, trying to get to the door. He yells hey, and when I turn around he has a pistol aimed at me. He says to calm down and I won't get hurt, and motions me back toward the bed. By now my brain is numb from surprise and scare, and I can't think what to do but to do what he says. He tells me to take off my clothes, then makes me pull his pants down. He pushes his hips towards my face

and tells me to take it nice and easy and make him come. He says if I won't be so uptight I'll enjoy it, he can tell. All I can remember is being humiliated and thinking that he's probably going to kill me when this is over no matter what. And I remember the heavy smell of aftershave. He had gone home and showered and fixed up to get himself ready for me.

He's holding the gun to my head, and keeps it there when he tells me to turn around and bend over the chair. He sticks two fingers up me and pushes them back and forth and then tries to get his thing in. He rams it in, and it's like he's shoving a crowbar up me. Every time I move he tells me I'm loving what he's doing. I will not make a sound. I clench my teeth til I feel like they'll crack, and narrow my flooding eyes, and try to get smaller and harder and smaller and harder to blank out my pain.

I still can't believe the end. The man hauls off and hits me on top of the head with the butt of his gun. I crumple and am out cold. I was so torn up and scared I wasn't going to do anything. Why did he hit me, and so hard, and for no reason? It hurt me. It hurt for weeks afterwards. It still hurts now, sometimes. And he left me another twenty dollar bill.

[Woman:] We did not present this story to offend you. We wanted you to gain an understanding of the victim's reactions in such a situation. Clearly, it is preposterous to suggest that such an experience would be enjoyable for anybody, man or woman. When most people listen to this story, they feel a sense of violation, of helplessness, and of fear. Those are the same feelings women have when they are forced or coerced into sexual activity. Imagine how much worse it would feel if someone you knew and trusted and cared about forced or coerced you into sexual activity that you did not want. In short, far from enjoying it, people are harmed by such experiences, often very deeply and severely. So you see, movies or television or books which suggest that women enjoy being sexually dominated are perpetuating a dangerous myth. They lead men to believe that women want to be coerced or forced into sexual activity, when in fact they don't want that and are harmed by it. This also hurts men who act on that mistaken belief because they become molesters or rapists by coercing or forcing a woman. Knowing that you are a molester or rapist is a very painful thing to live with and can also have serious legal consequences.

[Man:] A second set of false beliefs that are related to forced and coerced sexual activity have to do with who people think is responsible for it. It is quite common for people to believe that the woman was somehow responsible for the man forcing or coercing her into the sexual activity. Here are some examples that will probably sound familiar to you: "She was wearing a skimpy dress so she was just asking for it;" "She shouldn't have been walking alone at night;" "She led him on so what did she expect?" "She sleeps with

other men, so of course he thought she should sleep with him too." It doesn't make sense to blame the victim, any more than it would make sense to blame you if you were robbed. Also, research shows that victims' behavior does not determine whether a man will rape or not.

Another myth that some people believe is that it is really impossible to be forced into sexual activity if you really don't want to be. The story we read to you illustrates that it is possible. We would also like to play a scene for you now that illustrates how ridiculous it is to blame the victim. In the scene, I play a man who has been robbed and is being questioned by a police detective.

Detective: Mr. Smith, you were held up at gunpoint on the corner of 16th and Locust?

Mr. Smith: Yes.

D: Did you struggle with the robber?

S: No.

D: Why not?

S: He was armed.

D: Then you made a conscious decision to comply with his demands rather than to resist?

S: Yes.

D: Did you scream? Cry out?

S: No, I was afraid.

D: I see. Have you ever been held up before?

S: No.

D: Have you ever given money away?

S: Yes, of course. . . .

D: And you did so willingly?

S: What are you getting at?

D: Well, let's put it like this Mr. Smith. You've given away money in the past...in fact, you have quite a reputation for philanthropy. How can we be sure that you weren't contriving to have your money taken from you by force?

S: Listen, if I wanted...

D: Never mind. What time did this holdup take place, Mr. Smith?

S: About 11 p.m.

D: You were out on the street at 11 p.m.? Doing what?

S: Just walking.

D: Just walking? You know that it's dangerous being out on the street that late at night. Weren't you aware that you could have been held up?

S: I hadn't thought about it.

D: What were you wearing at the time, Mr. Smith?

S: Let's see. A suit. Yes, a suit.

D: An expensive suit?

S: Well...yes.

D: In other words, Mr. Smith, you were walking around the streets late at night in a suit that practically advertised the fact that you might be a good target for some easy money,

isn't that so? I mean if we didn't know better, Mr. Smith, we might even think that you were asking for this to happen, mightn't we?

S: Look, can't we talk about the past history of the guy who did this to me?

D: I'm afraid not, Mr. Smith. I don't think you would want to violate his rights, now would you?

[Man:] In this scene, the detective presented many suggestions that the victim somehow was responsible for being robbed and that he even enjoyed being robbed. These suggestions sound ridiculous in this situation. They are just as ridiculous when applied to forced or coerced sexual activity.

Beliefs regarding situations in which the man feels he was "led on" by the woman are no better. Maybe he misinterpreted her behavior, as we talked about at the beginning of the presentation, or maybe she simply changed her mind which is a right we all have. Even if she did deliberately "lead him on," he has a right to be angry or not to see her anymore, but he does not have the right to force her into sexual activity.

The most dangerous flaw in these types of arguments is the inaccurate belief that the woman controls the man's behavior. In all these situations, and any others in which forced or coerced sexual activity takes place, the person who uses force or coercion is obviously in control of the situation and is responsible for his own behavior and its impact on the other person. He can always choose not to use force or coercion. A woman can take responsibility for trying to be safe and for trying to be clear in her sexual communication, but a man might still decide to force or coerce her into sexual activity. Again, a person who uses force or coercion is always responsible for such behavior and its impact. This is just as true when it involves sex as when it involves your wallet, probably more so.

Our intent here today has been to encourage you to examine many ideas that get passed on which have no basis in fact, and are harmful to everyone involved. The more information you have and the more you seriously evaluate these ideas, the better able you are to avoid negative consequences to yourself, to avoid inflicting harm on others, and to establish better relationships with women (men).

To briefly summarize, we have discussed the nature of dating and the problems that can occur when men and women have different expectations or goals in dating. We have discussed the negative consequences when romantic or sexual relationships become manipulative or involve a bargaining process, and when the man is expected to always be the dominant one. We also discussed what force and coercion are, as well as their negative consequences to all involved. In addition, we have illustrated that the beliefs that women

enjoy forced or coerced sexual activity and that women are responsible for it are inaccurate and are harmful. We illustrated that people who use force or coercion are, by definition, in control of the situation and are responsible for their behavior and its impact.

[Woman:] We would now like to ask you to fill out some questionnaires. We would like you to be as open as possible in filling out the questionnaires. All of your responses will be kept strictly confidential, so please feel free to be completely open and honest in your responses. Thank you.

APPENDIX C
VIGNETTE AND RESPONSES

Before reading the following text, please write and bubble in your Social Security Number in the appropriate place on the bubble sheet. DO NOT FILL IN YOUR NAME NOR THE SECTION MARKED "SPECIAL CODES".

Now, please read the following text. You will have 2 minutes to do so. Once the time is up, you will be instructed to turn the page.

Amy and Mike are in a math class together. They sit next to each other and talk frequently. One day after class, Mike asked Amy to go to a party his dorm was throwing. Amy accepted, saying she thought it would be fun. Mike said he would pick her up about 8:30.

Mike arrived at Amy's dorm room Friday night to pick her up. She was wearing a black, low-cut blouse, a miniskirt, and high heels. Amy wasn't quite ready. Grabbing Mike's hand and winking, she said, "Why don't you wait here in the room while I go into the bathroom to do my makeup." Amy put on quite a bit of blush, eyeshadow, eyeliner, mascara, and red lipstick and returned to the room.

The couple left the room and went to Mike's car to head for the party. Amy scooted over to Mike's side of the car, put her hand on his knee and mentioned how she was really looking forward to the evening.

When they got there, the party was in full swing. Amy and Mike headed for the dance floor. They danced throughout the evening. Amy's laughter and conversation made the evening pass quickly. As the evening wore on, the music got slower. While they were dancing, Amy pulled Mike closer, looked up into his eyes, and kissed him. A little later, Amy said she'd like to leave so they could be alone. She mentioned that her roommate was out of town for the weekend.

They left the party and went back to Amy's dorm room. Amy closed and locked the door. The couple sat down on the bed and began kissing. Mike became sexually aroused and tried to take off Amy's blouse. She protested, saying "No, not on the first date."

Mike ignored her statement, and after a struggle succeeded in removing all of Amy's clothes. He then had sex with her against her will.

DO NOT TURN THE PAGE UNTIL INSTRUCTED TO DO SO

Now, please complete the following questions by bubbling in the appropriate answer, using the scales provided. Please be assured that your answers will be kept strictly confidential. Your responses will be used only for this experiment; afterwards, any information that identifies you (e.g., your social security #) will be removed. Please continue to respond until you have completed the questionnaire.

1. How responsible was Amy for what happened?

0 1 2 3 4 5 6 7 8 9

Not Responsible Very Responsible

2. How responsible was Mike for what happened?

0 1 2 3 4 5 6 7 8 9

Not Responsible Very Responsible

3. How much did Amy want sex?

0 1 2 3 4 5 6 7 8 9

Not at all Very much

4. How justified was Mike in doing what he did?

0 1 2 3 4 5 6 7 8 9

Not at all Very much

PLEASE GO ON TO THE NEXT PAGE

APPENDIX D
POSTTEST QUESTIONNAIRE

Please indicate your agreement or disagreement with the following statements. Mark your responses on your answer sheet, using the scale below:

- | | | | | | | |
|----------------|---|---|---------|---|-------------------|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Strongly Agree | | | Neutral | | Strongly Disagree | |
-
- 7. A man should fight when the woman he's with is insulted by another man.
 - 8. It is acceptable for the woman to pay for the date.
 - 9. A woman should be a virgin when she marries.
 - 10. There is something wrong with a woman who doesn't want to marry and raise a family.
 - 11. A wife should never contradict her husband in public.
 - 12. It is better for a woman to use her feminine charm to get what she wants rather than to ask for it outright.
 - 13. It is acceptable for a woman to have a career, but marriage and family should come first.
 - 14. It looks worse for a woman to be drunk than for a man to be drunk.
 - 15. There is nothing wrong with a woman going to a bar alone.
 - 16. A woman will only respect a man who will lay down the law to her.
 - 17. Many women are so demanding sexually that a man just can't satisfy them.
 - 18. A man's got to show the woman who's boss right from the start or he'll end up henpecked.
 - 19. Women are usually sweet until they've caught a man, but then they let their true self show.
 - 20. In a dating relationship a woman is largely out to take advantage of a man.
 - 21. A lot of men talk big, but when it comes down to it, they can't perform well sexually.
 - 22. Men are out for only one thing.
 - 23. Most women are sly and manipulating when they are out to attract a man.

PLEASE GO ON TO THE NEXT PAGE

- | | | | | | | |
|----------------|---|---|---------|---|-------------------|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Strongly Agree | | | Neutral | | Strongly Disagree | |
24. A lot of women seem to get pleasure in putting men down.
 25. People today should not use "an eye for an eye and a tooth for a tooth" as a rule for living.
 26. Being roughed up is sexually stimulating to many women.
 27. Many times a woman will pretend she doesn't want to have intercourse because she doesn't want to seem loose, but she's really hoping the man will force her.
 28. A wife should move out of the house if her husband hits her.
 29. Sometimes the only way a man can get a cold woman turned on is to use force.
 30. A man is never justified in hitting his wife.
 31. A woman who goes to the home or apartment of a man on their first date implies that she is willing to have sex.
 32. Any female can get raped.
 33. One reason that woman falsely report a rape is that they frequently have a need to call attention to themselves.
 34. Any healthy woman can successfully resist a rapist if she really wants to.
 35. When women go around braless or wearing short skirts and tight tops, they are just asking for trouble.
 36. In the majority of rapes, the victim is promiscuous or has a bad reputation.
 37. If a girl engages in necking or petting and she lets things get out of hand, it is her own fault if her partner forces sex on her.
 38. Women who get raped while hitchhiking get what they deserve.
 39. A woman who is stuck-up and thinks she is too good to talk to guys on the street deserves to be taught a lesson.
 40. Many women have an unconscious wish to be raped, and may then unconsciously set up a situation in which they are likely to be attacked.
 41. If a woman gets drunk at a party and has intercourse with a man whom she's just met there, she should be considered "fair game" to other males at the party who want to have sex with her too, whether she wants to or not.

PLEASE GO ON TO THE NEXT PAGE

1 2 3 4 5

almost all about 3/4 about half about 1/4 almost none

42. What percentage of women who report a rape would you say are lying because they are angry and want to get back at the man they accuse?
43. What percentage of reported rapes would you guess were merely invented by women who discovered they were pregnant and wanted to protect their own reputation?

1 2 3 4 5

almost all about 3/4 about half about 1/4 almost none

A person comes to you and claims they were raped. Using the scale below, please indicate how likely you would be to believe the statement if the person were

1 2 3 4 5

always frequently sometimes rarely never

44. your best friend.
 45. an Indian woman.
 46. a neighborhood woman.
 47. a young boy.
 48. a black woman.
 49. a white woman.

Now, please respond to the following questions. Mark your responses on your answer sheet, using 0 for "no" and 1 for "yes."

Have you ever (females only):

50. Had sexual intercourse with a man when you both wanted to?
51. Had a man misinterpret the level of sexual intimacy you desired?
52. Been in a situation where a man became so sexually aroused that you felt it was useless to stop him even though you did not want to have sexual intercourse?

PLEASE GO ON TO THE NEXT PAGE

53. Had sexual intercourse with a man even though you didn't want to because he threatened to end your relationship otherwise?
54. Had sexual intercourse with a man when you didn't really want to because you felt pressured by his continual arguments?
55. Found out that a man had obtained sexual intercourse with you by saying things he didn't really mean?
56. Been in a situation where a man used some degree of physical force (twisting your arm, holding you down, etc.) to make you engage in kissing or petting when you didn't want to?
57. Been in a situation where a man tried to get sexual intercourse from you by threatening to use physical force (twisting your arm, holding you down, etc.) if you didn't cooperate but for various reasons intercourse did not occur?
58. Been in a situation where a man used some degree of physical force (twisting your arm, holding you down, etc.) to try to get you to have sexual intercourse with him when you didn't want to, but for various reasons intercourse did not occur?
59. Had sexual intercourse with a man when you didn't want to because he threatened to use physical force (twisting your arm, holding you down, etc.) if you did not cooperate?
60. Had sexual intercourse with a man when you didn't want to because he used some degree of physical force twisting your arm, holding you down, etc.)?
61. Been in a situation where a man obtained sexual acts with you such as anal or oral intercourse when you didn't want to by using threats or physical force twisting your arm, holding you down, etc.)?
62. Have you ever been raped?

Have you ever (males only):

50. Had sexual intercourse with a woman when you both wanted to?

PLEASE GO ON TO THE NEXT PAGE

51. Discovered that you had misunderstood the level of sexual intimacy a woman desired?
52. Became so sexually aroused that you felt you had to have sexual intercourse and felt you could not stop yourself even though the woman did not want to?
53. Obtained sexual intercourse with a woman when she didn't really want to by telling her you would end the relationship if she didn't agree?
54. Obtained sexual intercourse with a woman when she didn't really want to after continual discussions and arguments about it?
55. Obtained sexual intercourse with a woman when she didn't really want to by saying things you didn't really mean (false promises of love, etc.)?
56. Used some degree of physical force (twisting her arm, holding her down, etc.) to make a woman engage in kissing or petting when she didn't want to?
57. Told a woman who did not want to have intercourse that you would use some degree of physical force (twisting her arm, holding her down, etc.) if she didn't have sexual intercourse with you but for various reasons intercourse did not occur?
58. Used some degree of physical force (twisting her arm, holding her down, etc.) to try to obtain sexual intercourse with a woman who didn't want it, but for various reasons intercourse did not occur?
59. Obtained sexual intercourse with a woman who didn't want to by suggesting that you would use some degree of physical force (twisting her arm, holding her down, etc.) if she didn't cooperate?
60. Obtained sexual intercourse with a woman who didn't want to by using some degree of physical force (twisting her arm, holding her down, etc.)?
61. Obtained sexual acts such as anal or oral intercourse with a woman who didn't want to through the use of threats or physical force (twisting her arm, holding her down, etc.)?

THANK YOU FOR COMPLETING THE QUESTIONNAIRE. PLEASE BRING YOUR QUESTIONNAIRES AND ANSWER SHEETS TO THE EXPERIMENTER AND GIVE HIM/HER YOUR BAR CODE STICKERS.

APPENDIX E DEBRIEFING

Thank you for participating in this experiment. Before you leave, we want you to be informed that our goal was to determine whether it is possible to use a psychoeducational presentation to change beliefs in myths about rape and attitudes favorable toward sexual aggression. We intend to compare your pre-presentation responses (obtained in your introductory psychology classes) with today's responses in order to find out whether such change took place in this experiment.

As you may have learned as a result of the presentation, date and acquaintance rape are very serious problems, especially on the college campus. We sincerely hope that you have gained an understanding that they are at least as damaging as instances of stranger rape, and that you will not take them lightly.

Should you have any questions regarding any aspect of this study, please feel free to call Eric Rosenthal at 336-1898.

APPENDIX F
TELEPHONE SCRIPT

(Ask for participant by full name.)

"I am calling on behalf of a group of university students who are putting together a couple of projects to improve Women's Safety. We are in the beginning stages of planning, and we are calling students to ask them to volunteer some of their time to help out. We will need volunteers to work in a number of capacities.

"One project we are currently considering is a service in which a woman who needs to be out off campus after dark could call for someone to accompany her. Also, because dating situations can often be dangerous for women, due to sexual aggression, the other project we are planning is a peer discussion program in which student volunteers would go to classes or student groups and facilitate discussions on issues in dating. We could also use volunteers to help in organizing the projects and publicizing them.

"If you could volunteer any time at all for these various activities, we would greatly appreciate it. How much time could you volunteer?"

(Mark participant's response on Telephone Response Sheet.)

"Do you remember the study you participated in about a month ago that had to do with sexual communication? (Further explanation if necessary.) This phone call is related to that study. We are calling people who participated in that study because we wanted to find out if people who heard the presentation about sexual communication would respond differently to this request than people who didn't hear the presentation. The projects I mentioned aren't really being planned."

(If volunteered time, continue with the next paragraph; if didn't volunteer, skip to last two statements.)

"If you would still like to volunteer some time towards women's safety projects, I recommend that you call the Sexual Assault Recovery Service at 392-1161 and ask how you might help.

"Do you have any questions about this call or the study?"

"Thank you for your time."

APPENDIX G
TELEPHONE RESPONSE SHEET

Participant's Initials _____

_____ Participant heard the presentation

_____ Participant did not hear the presentation

_____ Amount of time participant volunteered (if no
opportunity to make the request, mark 0 and
indicate below.

Amount of script read (circle one):

1 = participant hung up immediately

2 = participant heard less than the full script

3 = participant heard the full script

Number of favorable comments made by participant: _____

*Caller: _____

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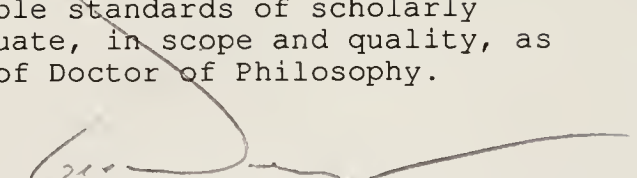
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BIOGRAPHICAL SKETCH

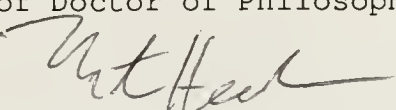
Eric Henry Rosenthal was born in Brooklyn, New York, on October 16, 1966. He received his Bachelor of Arts degree in psychology at Rollins College in Winter Park, Florida, his Master of Sciences degree in psychology at the University of Florida in Gainesville, Florida, and his Doctor of Philosophy degree in psychology at the University of Florida in Gainesville, Florida.

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



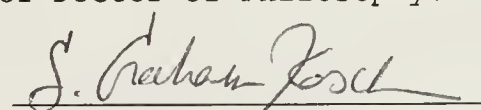
Greg J. Neimeyer, Chair
Professor of Psychology

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



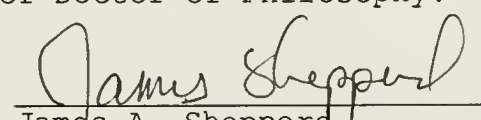
Martin Heesacker, Cochair
Associate Professor of
Psychology

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



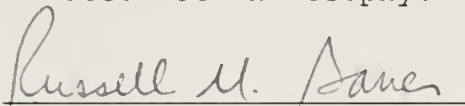
S. Graham Kosch
Professor of Psychology

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



James A. Shepperd
Assistant Professor of
Psychology

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



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This dissertation was submitted to the Graduate Faculty of the Department of Psychology in the College of Liberal Arts and Sciences and to the Graduate School and was accepted as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

August 1994

Dean, Graduate School

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